

1972

A Study of Continuing Education Needs of Clergymen in Lafayette Parish, Louisiana, 1972.

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A STUDY OF CONTINUING EDUCATION NEEDS OF CLERGYMEN IN
LAFAYETTE PARISH, LOUISIANA, 1972

A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Education

in

The Department of Extension Education

by

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ABSTRACT

The primary purpose of this study was to obtain and interpret data on the needs for continuing education on the part of clergymen of Lafayette civil parish in Louisiana that could help in planning and developing programs of continuing education for clergymen.

A major problem was to delineate the areas of felt need on the part of the clergymen. Twenty-one different areas -- not all with the same importance -- were selected, tested and refined for an interview with each clergyman.

Data were obtained through a personal interview with 109 clergymen of all denominations in Lafayette Parish, following a telephone call arranging for a suitable time. These interviews were carried during the month of March and April, 1972.

The instrument was designed to investigate the respondents' opinions on many critical issues and selected important personalities as well as to try to ascertain the evaluation made by each minister of his role.

The factors of age and denomination were used as major dependent variables for the study. The main conclusion of this study was the expression of the principle that the educational

process in the life of clergymen takes place throughout his professional life, rather than only during the years of preparation in the seminary. These men wanted to make clear that the main function of a seminary is really to prepare clergymen in order to better engage themselves in a lifelong process of learning.

The specific conclusions of the study included the following:

- 1) Practically all of the clergymen in Lafayette Parish expressed a great need for continuing education;
- 2) Pronounced differences existed among the young and old clergymen in many areas involving opinions on issues and and role concepts;
- 3) Many areas of expressed viewpoints among the demoninational groups were similar;
- 4) Wide variations in role concepts existed, and these variations were not necessarily consistent with the dependent variables of age and denomination;
- 5) Wide differences of opinion existed on many issues, these were not necessarily a function of age or denomination;
- 6) The more practical areas, like administration, public relations, communication skills, etc., seemed to be of more interest to the older generation than it was to the members of the younger group;

- 7) Many of the areas of difference noted among the denominational groups could possibly be attributed to a lack of understanding of one another; and
- 8) Some type of continuing education courses should be obligatory for all clergymen otherwise they become leaders unable to lead; obsolescence sets in.

CHAPTER I

INTRODUCTION

Once to every man and nation comes the
moment to decide,
In the strife of Truth with Falsehood,
for the good or evil side;
Some great cause, God's new Messiah,
offering each the bloom or blight
Parts the goats upon the left hand, and
the sheep upon the right,
And the choice goes by forever 'twixt
that darkness and that light.

New occasions teach new duties; Time
makes ancient good uncouth;
They must upward still, and onward,
who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we
ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
through the desperate winter sea,
Nor attempt the Future's portal with
the Past's blood-rusted key.

James Russell Lowell (88)

Theology in the Western World has identified itself with the status quo normally. It has seen meaning and relevance in law and order rather than in change; it has been inclined to condemn thoughts and agents of change as if they were threats. These two verses of "The Present Crisis" written in December, 1844, by a poet who is regarded by some as heretical, gives pretty much the tone of what is the "New Theology". It maintains

a definite openness to the future and willingness to get rid of some of the goods that have become "Uncouth".

Priests and ministers are leaders in the spiritual community. Their task is to proclaim the gospel message of Christ and/or faithfulness to Jehovah in a meaningful and professional manner. The role of the minister is changing, just like the role of any professional man, in the present context. It is undergoing redefinition and restructuring in response to the often radical changes occurring in the values of structures of today's society.

With no desire to exhaust a listing of causes responsible for bringing about a redefinition of the ministry in contemporary terms, six of these are enumerated:

1. The theological and pastoral insights of Vatican II, with insights still being discovered as theologians continue a thorough study of these documents in an ecumenical dialogue.
2. A reawakening to the place of the laity in the Catholic church; the place of women is still to be established.
3. The contemporary emphasis on involvement and active participation as a way of life exemplified by the growth of the Pentecostal movement, especially within the Catholic church.¹
4. The realization that this secular and materialistic society is the very context in which life and ministry as well must be carried out.

¹The term Catholic as used in this study will refer to the Roman Catholic Church.

5. The sobering realization that cultural change definitely and inevitably affects religious values and practices.
6. The development of our society into a highly educated citizenry, many of them being highly specialized; the rapid development of a technological urban society with the growth of popular education; the rapid development of our universities and the striking progress in communications.

Alan Knox (1965) of Columbia University has pointed out that particularly in the helping professions -- and ministry is classified as such -- research findings from the social and behavioral sciences can and do stimulate higher levels of professional practice. As a result, claims Dr. Knox, "It is possible for the person only a year or two out of professional school to have higher levels of professional competence than his counterpart who graduated twenty years earlier." (1965, p. 20)

Dr. Knox continues, pointing out that decision-making is one of the most consistent activities across professional groups and one that seems to be of universal concern. Since most decisions are made on professional knowledge, related to a value laden component derived from one's own liberal education, in part at least, the real service rendered by a minister in pastoral counselling situations cannot remain helpful to people without continued education on the part of ministers. Seminary

education wears out after a time. Professional obsolescence is more of a problem than machine obsolescence. Even the best seminary formation cannot be expected to last forever.

This situation provides many occasions for misunderstanding and conflict in religion today. Of course American life today exists within the same context of social controversy, to the great unhappiness of many American citizens. Such conflict must be expected in times of rapid change, resulting from the fact that people encounter one another with different value positions, different role expectations and varied goals -- not always at the level of consciousness, creating a most painful and difficult climate for meaningful dialogue. It is not possible for people to eliminate this conflict from religion these days.

It does not make any difference as to our religious background -- and our inclinations -- all of us are confronted with this changing climate today. They are extremely rare, the ministers and priests, who thrive in this type of climate.

Father Campion, editor-in-chief of America magazine, put the point very nicely, in relation to the Catholic Church, when he wrote (193):

"The challenge, of course, is not merely one of accepting in a realistic way a theology of the Church that includes a sound emphasis in the Church's identity as one of mission to serve the world. What is discouraging, perhaps, is the gap

between the scope of that mission at this moment in human history and the degree of readiness and willingness of individuals to meet this Christian duty." (November 28, 1970, Vol. 123, No. 17, p. 447)

To what degree are the priests and ministers of Lafayette civil parish in Louisiana ready and willing to meet their Christian duty in these days of change and turmoil? The perceptions of ministers of the social world around them play an integral part in shaping their responses. The faith of ministers must respond to today's needs. He must ask himself constantly "Do I see religion as a comfort or a challenge?"

The author of Future Shock, Alvin Toffler (135), claims that the rate of change in society today is faster than ever before in the history of the whole human race. It is precisely because of this constant and rapid change in our present technological era that men who have prepared themselves in professionally trained jobs have come to realize the urgency of continuing their education throughout their lives. There are very few professions today where all men do not take for granted the acute need of continuing their professional training, would it not be for the very fact that such a development means the ability to earn thousands of dollars in increased salary every year.

Every institution finds itself under definite and formidable stress to revamp its structures every so often, either forced to do so radically from time to time in order to survive or just keep in step with the changes taking place around it.

Thinking of pressure applied on traditional professionals, it is important to keep in mind that by 1975 half of our young people between the ages of 18 and 21 will be seeking some kind of college degree. It is against this kind of background that the need for continuing education is set. It is virtually impossible for ordained men and women to keep their integrity with an accepted tradition and a historical belief when they are confronted on every side with demands for change without having recourse to continuing education.

DEFINITION OF TERMS

Continuing Education

Mark Rouch, of the United Methodists, defines continuing education as:

"a system which, like all education, has as its most important element the learning process of the individual. The goal of all continuing education efforts whether program or support is to enable the individual to take responsibility for and engage in his own learning program which should be unfolding, systematic and sustained." (172, p. 6)

And quoting again from Alan Knox:

"The term continuing professional education includes the wide range of ways in which adults who are already engaged in one of the major professional fields that are typically entered through college preparation, continue to increase their knowledge and competence in a systematic and sustained way. Often continuing education is viewed as a way of raising the level of practice in the professional field. The term does not refer to preparatory education prior to entering into profession, although it is recognized that the quality of preparatory education has an impact on the extent to which a professional person engages in continuing education. The term does include, however, the great variety of ways in which continuing professional education programs are developed." (165, pp. 13-14)

The term "continuing education" is generally meant to include learning "after ordination". The implications are twofold, internal growth and external change. As to internal growth, man ideally continues to develop spiritually, socially and intellectually throughout his entire life. Psychologists point out that growth is achieved in a climate of freedom and accountability. A study made for the National Conference of Catholic Bishops (164, p. 108), points out that most priests fail to grow as they should. Inertia takes over at some point in their lives and they become fixed on a plane of development, limiting their leadership potential.

External change is also involved in the concept of "continuing". Culture today is constantly changing. A priest or minister, if fixed on an earlier plane of development, will find cultural change painful. He will withdraw or strike out against the changes instead of exerting prophetic leadership. New and significant advances in scriptural exegesis as well as modern theological studies provide more and better insights of pastoral significance in the ministry. Ministers and priests must be aware of these developments or they will stagnate. When study and fresh thinking is arrested around the time of ordination, they would not know of new developments or understand them. They might even resist the progress made in these areas and thereby abandon their position as leaders. This is what is meant by the word "continuing".

The second word, "education", is a most misleading one. In mentioning this term, one immediately thinks of school and academic matters. As commonly used nowadays, it must be understood in a much broader sense. The thrust here is of growth. Continuing education means the growth of the whole man, spiritual, intellectual, emotional, etc. This growth is necessary so that the minister, priest, or rabbi can be the prophetic leader exercising those pastoral skills which his congregation and the people of God need so much today. For example, if he is to be a leader in social justice, he needs that deep

spiritual conviction demanded by the gospels which will enable him to dare to challenge as did the prophets of old. A life of prayer is also included in this concept of continuing education. Programs must include new forms of worship and prayer. In short, continuing education can be defined as the growth of the whole man in the sense that he continues to grow intellectually, spiritually and morally in his profession.

Non-Catholic

The writer decided to use this term to refer to all ordained ministers who were not Catholics. It refers to the ministers of the fifteen protestant denominations and to the Jewish Rabbi, who were interviewed for this study.

Ordination

The writer accepted what was declared as the year and the date mentioned by the respondent. Most Catholic priests and about one-third of the ministers knew the exact date of their ordination and could point out in many instances to a framed certificate on the walls of the office. Most of the non-Catholic ministers remembered it in a general sort of way like, for example, Catholics would remember the date of their confirmation. The writer did not interview many who were not ordained ministers, though they acted as ministers -- most of them on a temporary basis.

In otherwords, the writer considered as ministers all those ordained in a formal ceremony and/or commissioned by the denomination in one way or another to act with authority.

LAFAYETTE PARISH

The population of Lafayette civil parish, according to the latest official figures stood at 109,706, of which 85,640 were classified as white and 23,587 were classified as black, with 209 being of other races (177). Voter registration totals stood at 53,518 qualified voters, of which 44,195 were white and 9,323 were black. Proportionately, the number of white and black voters were very close. Based on population, however, there was an under-representation of black ministers since there were only 16 ordained black ministers out of 109 respondents.

Diocese of Lafayette

The Diocese of Lafayette includes the thirteen civil parishes within the borders of the Sabine River on the border of Louisiana with Texas and the Atchafalaya River, namely Acadia, Allen, Beauregard, Calcasieu, Cameron, Evangeline, Iberia, Lafayette, Jefferson Davis, St. Landry, St. Martin, St. Mary (the portion west of the Atchafalaya River) and Vermilion (Figure 1). It belongs to the ecclesiastical province of New Orleans, consisting of all dioceses in Alabama, Arkansas, Mississippi and Louisiana, seven dioceses and the archdiocese of New Orleans.

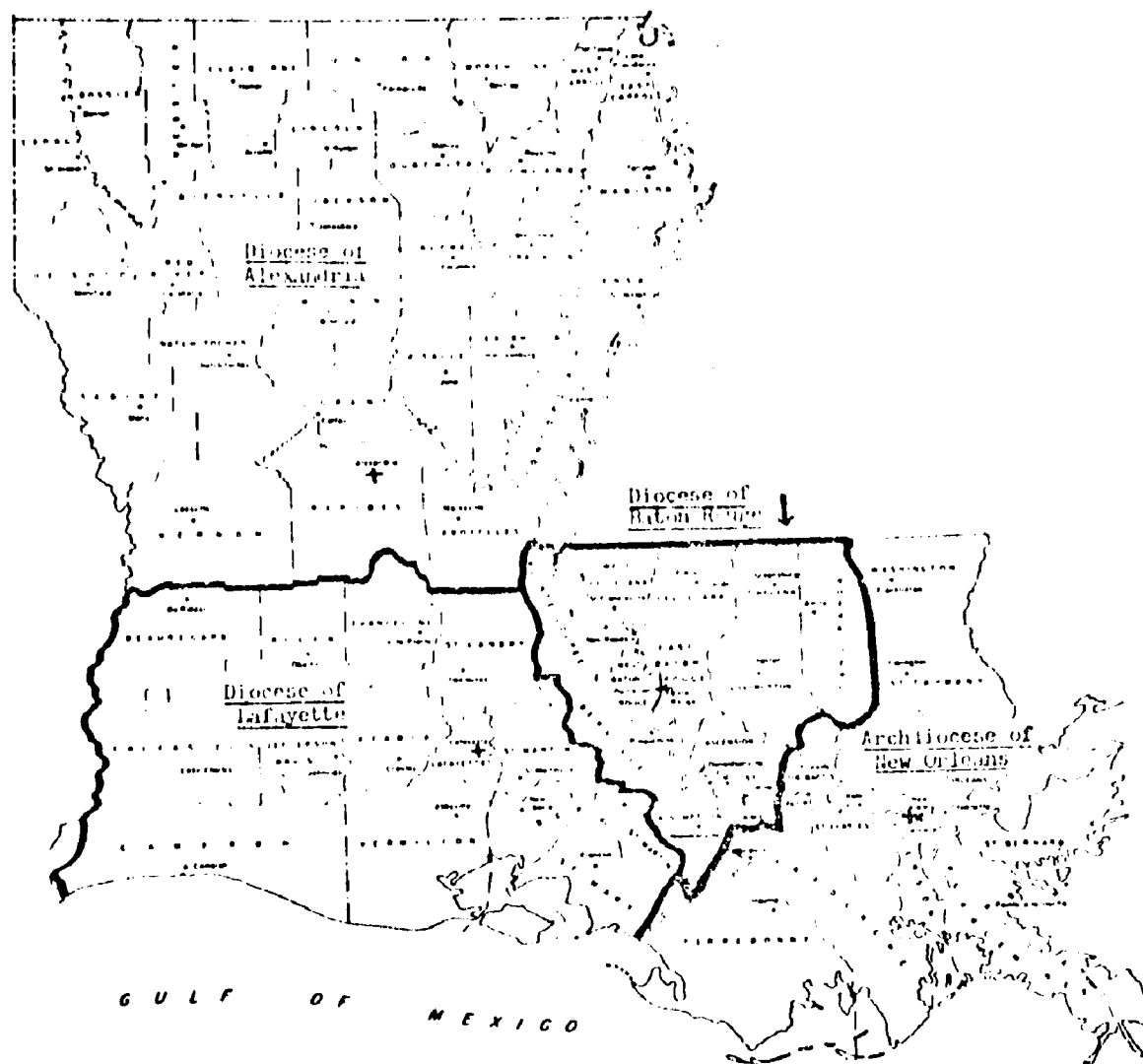


FIGURE 1. The Catholic Dioceses of Louisiana

CONTEMPORARY PROBLEMS IN THE MINISTRY

The Second Vatican Council was the impetus for a most striking revitalization within the whole sphere of religion. Just to mention a few changes, emphasizing the Catholic aspect of this change, five illustrations are readily observable.

1. Mass is being said now in English; the faithful are encouraged to actively participate. The Mass is not at all what it used to be -- the silent and mysterious encounter with God or even the sung, solemn commemoration.
2. Laymen are now involved in making Church decisions through parish councils. Increased participation and increased consensus are the goals. One has to expect and prepare oneself for conflicts over policies.
3. There is widespread reaction to the involvement or the non-involvement of the Church in social issues. These same social issues are the focus of much polarization throughout the Church in America and in Southwest Louisiana as well.
4. There is a drastic decline in vocations to the priesthood and the religious life. This decline is accompanied by a significant number of sisters, brothers and priests leaving their ministries. This exodus creates a most uneasy feeling among most Catholics.

5. There is also a very widespread and disconcerting feeling of uneasiness among the clergy as they attempt to fulfill their ministry amidst contradictory expectations. Faced with demands of accountability, many priests are asking themselves what really constitutes a meaningful ministry nowadays.
6. Ecumenism is accepted at least in theory. There exist groups, among various denominations, who do not hesitate to study together, to plan together and to worship together. Many people are scandalized in seeing all of the different churches working separately in a divided context, often working at counterpurposes. When one sees today the revolution throughout America toward war, it may come to pass that young people will force the different churches to realize their duties and obligations toward mankind in a real context of love.

Before the Second World War, it was generally not a problem for the majority of ministers and priests to handle most change, relying upon their own initiative. Subscription to a few magazines and periodicals was one of the major means for updating one's knowledge. Clergy conferences and denominational meetings of one type or another would bring to one's attention the most important documents, and the very fact that clerics were getting together from time to time was adequate to permit sharing in current thoughts and attitudes.

Since the days of Vatican II especially, ordained men and women have been confronted by changing values and have been constantly shocked in realizing that they do not give the tone of change any longer. Such a state of affairs has been a cause for exhilaration for some men of the cloth, but it has been a traumatic experience for most. Periodicals, lectures, etc., even the best books, do not suffice in answering doubts and solving the problems faced. There is a definite need for more positive measures. Ordained men have begun to accept the notion of the need to continually renew themselves and their professional training.

Most ordained men are like general practitioners, having to survive and constantly be challenged by a society experiencing rapid change and continual chaotic conditions. In Southwest Louisiana, the rapid rise of the university population and the rising general level of education has placed a tremendous stress on most ministers, forcing them to cope with the articulate congregations formed by these people.

The improvement of conditions in most denominations, the organizations of priests' councils throughout the nation and the formation of new structures like parish councils, eliminating or supplanting most traditional societies in Catholic parishes, requires new skills, great sensitivity and an inordinate amount of functional knowledge on the part of all ordained leaders.

THE CHANGING ROLE

The days of Bing Crosby in the Bells of St. Mary's playing the Catholic priest in such a sympathetic fashion have long gone. Nevertheless, there is a great amount of interest in the ministry and religion in America. In motion pictures, on radio and television programs, in magazines and newspapers the place of religion in American life and the role of ministers is constantly being discussed and studied.

Dietrich Bonhoeffer (1906-1945) (16,17) through the message of his life, and especially the lesson of his death at the concentration camp of Flossenbug, on April 9th, 1945 helped to awaken the conscience of a world, in his case to a political system able to corrupt and grossly mislead a whole nation. Pope John the 23rd came (73) to be in a position to renew the spirit of the whole of western civilization. His decision to convocate a council was truly the opening of windows on the whole world letting in air and sunshine.

The process of individual maturing, of social progress, as well as the search for identity is conditioned by the social changes taking place in economics, technology, education and politics. It is within this new set of ideas that priests and ministers are directing their continued education. This can be seen by the serious attention now being given to thinkers who hold

views as widely apart as Teilhard de Chardin (26,27), Harvey Cox (31) and Saul Alinsky. (3)

Sociology and psychology are providing the strongest influences for change in the structure and the role of religion. More and more of the clergy, and constantly greater numbers of lay people are now, because of higher education, studying the meaning of community, of status, of role, of social function, etc. They are becoming familiar with concepts of democracy and group dynamics, for example. It is quite clear that much of what is being written, for example in the National Catholic Reporter, is being studied from such a viewpoint. Many of the ideals of the Bible concerning group life, mutual care and love and community responsibility are being reviewed with new insights, while new models are constantly emerging from within the life of the larger community.

Through the centuries, religion has promoted many models for the life of its groups. Many among them are derived from the New Testament. The most influential of these is the monarchic model. Religion is seen as the Kingdom of God, and its leaders and governors, princes, popes, bishops and kings are seen making laws in the name of God. The paternal model looks at religion as the adopted family of God where church leaders exercise fatherly authority over their children in the name of God.

A magisterial model presents religion as a school. Christ came to teach all nations, commissioned by His Father to do so and he has passed on this teaching authority to church leaders who instruct, govern and discipline their pupils according to various antiquated theories and pedagogical styles. Presently the managerial revolution presents a new model for a new style autocrat to experiment with.

It is interesting to see that countermodels have been emphasized again of late. The New Testament image of Christ as our elder brother, has received a growing attention preparing the way for a fraternal model for church life as adopted by the Vatican Council. The decree on the life of priests described the Church as a brotherhood in which priests are "brothers among brothers." But the model that has been presented the most is the community model of the Church in which the Church is viewed as being composed of the people of God. Its scriptural roots go back into the early Jewish tradition. In this ecumenical age, these roots provide a strong measure of authenticity for the model. This model suggests elements of structural flexibility, communal sharing, wide identification with the aims and ideals of the group and especially a use of authority where the leader feels responsible to the members of the community.

Throughout the Catholic Church today -- and the writer sensed this at least to a certain extent with a few of the ministers during his interviews -- there is a very strong feeling that if the Church consists of the people of God, if it is a fellowship of those who believe and love, its members must study the nature and dynamics of social groups and be in a position to adopt the styles and structures that make for positive growth and development.

Most pastors, until recently, learned sociology by osmosis from a mixture of papal documents, denominational position papers and from such magazines as Time and Newsweek. Nowadays some pastors are studying such works as THE DYNAMICS OF PLANNED CHANGE by Lippitt, Watson and Westley.(86) They comment that since they are expected to be different types of leaders, responsible now for initiating change within their congregation, there is a need on their part to find out what this is all about. They aim to interest their people in sharing the tasks of goal definition along with the clarification of roles and functions. These men see the need of task forces and action groups that define the issues and problems. They feel they must promote the growth of new structures for the sharing of decisions and mutual responsiveness.

The writer would like to point out a few books that seem to be significant. All of these are very recent and represent updated references on the subject.

In Residential Continuing Education (68), Dr. Houle, professor of education at the University of Chicago defines and traces the history of residential continuing education, offering helpful evaluations.

Lewis B. Mayhew (95) presents an analysis in Changing Practices in Education for the Professions, outlining the similarities in legal, medical, engineering and theological education. He describes attempts at curricular reform. He suggests models, guidelines and criteria.

There is an attempt nowadays to point out the need for the continuing education of clergymen, but so far nothing original has been prepared as a curriculum and for guidance that could be universally recommended. This undertaking, hopefully presents a rationale that would keep members of the ministry abreast of what is taking place.

THE PROBLEM

This dissertation is a description and an analysis of the ministry of the ordained women and men of Lafayette Parish in Louisiana. It is done with no ambition of establishing policy or pointing out inappropriate conditions. Rather, it was conducted solely as a practical study of some of the aspects and needs for continuing education on the part of those men of God, trying to establish the main areas they themselves considered important and

and in need of review. In order to establish these needs and to evaluate what they themselves declared to be their own needs, the writer probed into the social awareness and the degree of consciousness of each man and woman. This was done in order to better understand the needs and to be able to discuss programs that will be better able to satisfy these needs, since most of them expressed their concerns very openly and frankly.

In essence, the problem for this study, consequently, centers on the changing role of the clergymen and the necessity for a mechanism to provide them with effective, efficient continuing education programs. This study, therefore, was proposed in the hope of shedding further light on this subject.

CHAPTER II

RESEARCH DESIGN

Objectives of the Study

The basic objectives of this study can be summarized under two general headings. The first objective was to establish the need for continuing education according to the declarations of the clergymen themselves. The second objective comes as a natural conclusion of this survey, and it consists in the formation of a continuing education plan that should be of assistance to the clergymen of Lafayette civil parish.

In order to achieve these objectives, the specific objectives were the following:

1. To determine by religious affiliation and by age the declared needs of the clergymen as to: theology, liturgy of planned worship services, sociology, anthropology, scriptures, counselling and guidance, community organization, moral theology, psychology, catechetics, public relations, communication skills, education and educational methods, management and administration, preaching, pastoral theology, drug culture, youth culture, ecumenism and gerontology.

2. To determine by religious affiliation and by age, the opinions of the clergymen on certain social issues; specifically, birth control, race, war, the place of clergymen in the political arena, temporary ministry, the problem of vocations, the ordination of women, the utilization of clergymen who resigned from the ministry, Dr. Martin Luther King, the Berrigan brothers, Father Groppi, Cesar Chavez and problems to be found in Lafayette civil parish.
3. To determine by religious affiliation and by age how the clergymen in Lafayette Parish conceived their role in thirty areas taken at random; to wit: as men of prayer, conducting meaningful services, keeping up to date, recruiting and instructing converts, fund-raisers, administrators, partners in ecumenical ministry, teachers of religion, cooperators with community organizations, involvement in the peace movement, working for racial justice, recruiting vocations, developing a sense of community spirit within the members of the congregation, interest in developing personal professional competence, disturbing the complacent, training lay leaders, achieving financial independence, being on call at all times, visiting the sick, being a social worker, providing recreational opportunities for youth, being involved in demonstrations and rallies, leading and organizing small discussion groups, actively supporting causes of minority groups, sermon preparation, working with the mentally ill working

toward better political leadership, understanding the importance of prayer, and knowing and visiting members of the congregation.

The Respondents

Personal interviews were conducted with every ordained minister in Lafayette civil parish during the month of March and the first week of April, 1972. Sixty-two Roman Catholic priests and forty-seven non-Catholic ordained men and women were interviewed. Priests and ministers were first contacted by telephone to arrange for an appointment at a convenient time. Some would have preferred to be excused, since they were a little uneasy and apprehensive about the study, but the cooperation given was a tribute to the wonderful dispositions of these leaders. The interviews with the respondents ranged from one-half hour to better than three hours, with two lasting better than four hours. The average was a visit of approximately one hour and a half.

Ninety-three ordained ministers were white and sixteen were black. Fifteen Protestant denominations were represented by forty-six ordained ministers and one was a Jewish Rabbi. The Baptists were the most numerous group of non-Catholics in the parish and some of the Baptist ministers were looked upon as some of the most forceful and positive leaders in the community. Nine were white and three were black, belonging to the Southern Baptist Convention and the National Baptist Convention of America, respectively.

The next group in numbers were the eight Methodist ministers. The Methodist Church was well represented in the parish of Lafayette and has been in the forefront in leadership since the turn of the century. The next group was composed of the five ministers of the Church of Christ. Two groups had three ministers each; the Pentecostals, properly speaking, and the Episcopalians.

The following demoninations had two ministers: The Assemblies of God, the Presbyterian Church, the Lutheran Church -- one belonging to the Lutheran Church in America and the other to the Missouri Synod, and the Christian Church -- formerly the Disciples of Christ, while a team of husband and wife were ministers for the Salvation Army.

One minister belonged to the Church of the Nazarene, one was a Jehovah Witness, one was a Mormon leader and one was a Rabbi. Other groups in Lafayette were without a pastor at that particular time; a Baptist community, an Episcopalian congregation, a Unitarian congregation and a Presbyterian church. The Church of Christ Scientist, the Bible Chapel and the Baha'i community do not recognize ministers as such.

Among the Catholic priests, thirty eight were diocesan priests belonging to the diocese of Lafayette. The others were religious priests, subject to their various religious superiors,

as well as to the local Ordinary, the Bishop of Lafayette. Eight belonged to the Society of the Divine Word, a missionary order founded in Germany, and all of them were working with the Black Catholics of Lafayette. Seven were Marist Fathers, a teaching order known also as the Society of Mary. They were in charge of Immaculata Seminary, the local diocesan minor seminary. Four belonged to the Holy Ghost Fathers. Like the Marists, they were founded in France and worked with the blacks. Two men belonged to the Society of the Holy Cross, the same group directing the University of Notre Dame, two were Jesuits and one belonged to the order of St. Benedict.

The youngest man was celebrating his twenty-fifth birthday in two days while the oldest was rapidly reaching his 94th (Table I). The median age of the ministers was 47.5, the mean was 49.1 and the crude mode was 42. The writer was able to separate all ministers in two groups of almost equal number, the first one containing fifty-four men who were 45 years of age or younger, while the second group was composed of fifty-five men and women who had reached their 46th birthday or beyond.

Only two of the ministers were women. It certainly was evident that women for all practical purposes had not been accepted on an equal standing as the men to serve as ministers or to be considered worthy of receiving ordination. Of course, the Catholic Church for all practical purpose has not even started considering the possibility of women being validly ordained.

TABLE I
THE RESPONDENTS DIVIDED BY AGE,
LAFAYETTE PARISH, 1972

Age Group	Catholic Priests	Non-Catholic Clergymen	Total
25-29	4	4	8
30-34	8	5	13
34-39	8	3	11
40-44	9	7	16
45-49	3	8	11
50-54	8	7	15
55-59	5	1	6
60-64	8	3	11
65-69	2	5	7
70-74	1	1	2
75-79	3	2	5
80-84	2	1	3
85-89	0	0	0
90-95	<u>1</u>	<u>0</u>	<u>1</u>
Total	62	47	109

Sixty-five among the ordained men and women were single at the time they were interviewed. The Catholic Church was the only group insisting upon celibacy for its ministers.

We are inclined to think that ministers are selected by the congregation and local people have at least more of a chance of being selected. The ministers of Lafayette civil parish came from a wide variety of countries. Six were born within the confines of the parish. Thirty were born within one of the twelve parishes comprising the Diocese of Lafayette or what is commonly called Southwest Louisiana. Thirteen men came from other parts of the State of Louisiana, while forty-two men and women were born in one of thirty states of the United States. Eighteen men were born outside of the United States. Most of these were Catholic priests educated at least partly in this country and twelve among these were ordained here.

The Interview Schedule

The interview schedule was designed to procure data from the respondents with regard to expressed needs for continuing education in regard to their role as clergymen and their values and attitudes with respect to the problems and issues in contemporary society, along with selected data with regard to their background and characteristics.

After preparation of the interview schedule, it was decided to pre-test it by visiting two groups just outside the civil parish of Lafayette, who were very much aware of what was going on in Lafayette Parish. It was decided that St. Charles College, located in St. Landry Parish just north of the civil parish of Lafayette, would be a good place to visit with one of the Jesuit priests there. Many changes were suggested and discussed as a consequence of this visit.

The second visit was made to the Acadia Baptist Academy, located in the parish of Acadia, just south of Eunice and a little west of the Lafayette civil parish. It has been in existence in a rural setting for many decades, and has a fine reputation among non-Catholic groups as having prepared many leaders. The visit there was with one of the ordained ministers, born in that area, and very knowledgeable about the religious situation in the area. He himself made suggestions that were incorporated in the final instrument.

The pilot study proved valuable in determining revisions to be made in the questionnaire and helped the writer to plan his request for the interview by telephone, assuring himself of a positive answer even with the busiest and most difficult to reach clergymen. None of the clergymen in Lafayette civil parish refused to be interviewed.

Analysis and Interpretation of Data

Upon completion of the interviews, the investigator coded responses to the different questions which were then recorded on cards for electronic computation. Data were tabulated through the facilities of the Computer Research Center at Louisiana State University. This information was then arranged in tabular form by the major dependent variables, age and religious denomination, and is presented in the following chapters.

In the analysis of the data, it was possible that the differences between groups could be due to sampling error rather than being actual differences. In order to control this possibility, the Chi-square test (χ^2) was applied as a statistical measure to determine if the differences found were statistically significant.

The Chi-square that is used in statistics to evaluate whether or not a set of obtained proportions coincides reasonably with a set of theoretical proportions, and to test for significance of relationship in a contingency table (72).

By relating to Chi-square value already obtained to a prepared table of percentiles of the Chi-square distribution, one can determine the specific number of times that differences between theoretical and actual distributions might be due to change. For example, should a χ^2 value indicate a .05 level

of confidence concerning the difference between theoretical and actual distributions, this means that there is a 95 per cent probability that such a difference represents a true difference in the distribution should the interviews be carried out in other settings.

The 80 per cent level of probability was used to indicate significant difference in this study. It indicated a fairly strong chance that differences found were true, which was accurate enough for this particular data, since great precision was not required. The writer will comment on the various levels of confidence above the 80 per cent level and leave it to the reader to draw his own conclusions.

In presenting the statistical data concerning χ^2 values in this study, the procedure will be to indicate the probability that the difference in the distribution indicated a true difference in the variables being measured. The direction of difference will be indicated by percentages. The writer will analyze the nature of the direction of the differences; whether such a difference represents a definite trend concerning the variable or whether the difference represents an inconsistent distribution of differences.

CHAPTER III

EXPRESSED NEEDS OF CLERGYMEN

Generally speaking the ministers and priests of Lafayette civil parish thought that there was a great need for continuing education. Often the mention was made that they felt inadequate in many areas, that they were not equipped to face many of the current problems with ease, that they reacted unhappily when they had to respond on controversial issues on occasions, that they were not able to lead properly in many instances when requested to help in finding solutions to some of the problems facing them or their parishioners.

The busiest among these clergymen were emphatic in saying that time was not a deterrent; that generally speaking they could organize their life so as to take advantage of worthwhile programs when offered. They tended to be very selective in the programs that they would like to attend and favored special workshops on a particular topic and refresher courses of short duration.

Those who expressed themselves as interested and anxious to continue their education declared that money was not a problem; that they could always find what was needed normally. Some of

them mentioned that they could even ask friends to help if there was a need to do so. Non-Catholics generally were not as enthusiastic in funding their own programs, but if interesting and informative programs were offered, they would be able to furnish their own materials, like books, aids, as well as transportation and accommodations themselves. They felt that some programs should definitely be organized by the diocese or the denomination, but they ascertained that they could make some monetary contributions themselves, mentioning that the results would be more meaningful if they could share the burden of producing these programs themselves.

For some worthwhile offerings, clergymen felt that distance was not an insurmountable obstacle. They felt that normally they could get away for worthwhile programs if they only knew about them. They could often combine business trips to New Orleans, Baton Rouge or Houston to attend workshops and seminars.

The clergymen of Lafayette civil parish were very clear in stating that they generally did not know of anything of value being offered usually in and around Lafayette; that they would like to see an ecumenical presentation where ministers of all faiths might be able, at least on occasion, to get together for conferences and workshops. Planning in this area has not yet been done. The only programs being offered at the moment, claimed the priests, were clergy conferences.

Planning for such programs does not have to be done in a religious atmosphere. Those who knew the local university mentioned repeatedly that the University of Southwestern Louisiana, for example, would be very happy to organize special courses to satisfy needs in selected areas of competency.

It was interesting to note that ministers and priests, except for two cases, had not even the slightest idea of the number of clergymen working in Lafayette civil parish. Quite a large group of the clergymen remarked that in order to achieve synchronized growth in Lafayette Parish, the different elements of the clergy must be brought together for discussions and dialogue; all the different elements, non-Catholics as well as Catholics, and liberals as well as conservatives.

Most of the men visited were pastors of congregations. The main function of such ordained men is to preach the word of God and to preside over the sacramental life of the church. Only one group, the Marist Fathers (Society of Mary), were actively involved in full-time teaching. Aside from instructional duties in a variety of fields at the high school and college levels, they assisted in various parishes on week-ends.

Another group was made up of campus ministers who performed the function of pastor for the faculty, students and staff of the University of Southwestern Louisiana. Four ministers were actively involved in these duties on a full-time basis, while eight were part-time assistants. Another group was made up of institutional chaplains, composed of five full-time chaplains

who cared for the needs of people in hospitals, homes and institutions.

The ministerial alliance had not been functioning as an information medium at that time, not even for the ministers who belonged to it. It could serve an important function by supplying information through a newsletter for example that would keep the ministers of Lafayette Parish and the surrounding communities informed of educational opportunities.

Religious Life in America (110) required that a clergyman performs an unusually large number of primary jobs. Samuel Blizzard breaks the work of clergymen down into six "practitioner roles; administrator, organizer, pastor, preacher, priest and teacher".

Several studies showed training to be a major concern of clergymen. The Rev. David O'Neil in The Priest in Crisis (107); the Rev. Joseph H. Fichter, S. J. in America's Forgotten Priests (44); the Rev. Eugene Kennedy and Dr. Victor Heckler in the Loyola Psychological Study of the Ministry and The Life of the American Priest (164) to name just a few of the latest studies point out the expressed need of clergymen.

While most ministers said their academic training in the seminary was adequate, they also felt it did not prepare them for their day-to-day problems in running a parish. Working in the area of counselling on special problems such as race relations,

labor relations, drugs or adolescent development, handling complex administrative matters, and establishing appropriate educational programs, were all areas which required some specialized skills and adequate knowledge. Many churchmen were not sure that their current capabilities were adequate to handle these needs.

The interviews of every churchman were conducted in order to have them establish their major needs and rate these:

- as administrator
- as organizer
- as pastor
- as preacher
- as priest (liturgist)
- as teacher

The interview conducted with every churchman was conducted principally to ascertain what the clergyman himself felt about the areas of most intensive need. Accepting Blizzard's enumeration of roles, as we find it in the Powell Associates Report (110) it would be possible to divide this chapter in six sections according to the different roles of the clergyman as a practitioner.

Administrator

Some pastors felt that the seminaries should offer courses in bookkeeping and in church administration. More than half the men interviewed (54 per cent) felt that it was very important that they have management training for their various responsibilities involved in their role of pastor (Table II). Non-Catholics, however, were inclined to mention this less frequently (44 per cent) and this difference was significant at the .10 level of confidence (Table III). But even in those instances they readily claimed that too often they were also in dire need of some guidelines for administrative efficiency.

Every pastor is a type of businessman as well as a parish administrator. Many pastors in Lafayette civil parish fulfilled these responsibilities admirably as a matter of record. These same men were the first ones to say that the business management aspects of administration constituted generally one phase of their work for which they were least prepared by experience, general education, seminary training and temperament. Their successes were due mostly to their personal acumen, their skills and their talents, more than to their professional preparation in that area.

TABLE II

A COMPARISON BY AGE AS TO THE OPINIONS OF THE
RESPONDENTS TOWARD MANAGEMENT TRAINING,
LAFAYETTE PARISH, 1972

Attitude Toward Management Training	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	10	9	7	6.088	.20
Totally immaterial	11	7	9		
Not important	16	5	11		
Important	18	20	19		
Very important	23	23	25		
Exceedingly important	<u>20</u>	<u>36</u>	<u>29</u>		
Total	100	100	100		

TABLE III

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF RESPONDENTS TOWARD MANAGEMENT TRAINING,
LAFAYETTE PARISH, 1972

Attitude Toward Management Training	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	5	16	7	8.295	.10
Totally immaterial	4	14	9		
Not important	8	14	11		
Important	24	12	19		
Very Important	24	25	25		
Exceedingly Important	<u>35</u>	<u>19</u>	<u>29</u>		
Total	100	100	100		

Organizer

This section is divided in four parts and it looks at the way the clergyman considers his needs for psychology, the way he is in need of more knowledge on public relations, the way he wants to know more about communication skills and to have access to community organizations and how they function.

Psychology. It would seem from the expressed observations of the ministers and priests that they feel adequate to the needs of their position and certainly feel equal to most of the demands made upon them by religion and their congregation. A certain number among the older men would like to study under adequate guidance the principles of this discipline; they feel it would help them, or at least might assist them in being able to discharge the different aspects of their ministry with more assurance of success. Forty-one per cent of the older men in comparison with only 31 per cent of the younger men thought that more updating in that area of competency would be exceedingly important to their inner peace and render them of greater assistance to their congregation (Table IV).

For some reason the Catholic respondents thought they were in need of much more psychological updating than did the Non-Catholic clergymen. Among the Non-Catholics only 46 per cent thought this more important, while 74 per cent of the Catholics thought the same. This difference by religious affiliation was significant at the .05 level of confidence (Table V).

TABLE IV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE
RESPONDENTS TOWARD PSYCHOLOGY TRAINING,
LAFAYETTE PARISH, 1972

Attitude Toward Psychology Training	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	8	13	7	3.334*	NS
Totally immaterial	3	1	3		
Not important	7	1	5		
Important	22	21	22		
Very important	29	23	27		
Exceedingly important	<u>31</u>	<u>41</u>	<u>36</u>		
Total	100	100	100		

TABLE V

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS OF
THE RESPONDENTS TOWARD PSYCHOLOGY TRAINING,
LAFAYETTE PARISH, 1972

Attitude Toward Psychology Training	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	6	15	7	9.558*	.50
Totally immaterial	0	6	3		
Not important	3	6	5		
Important	17	27	22		
Very important	33	17	27		
Exceedingly important	<u>41</u>	<u>29</u>	<u>36</u>		
Total	100	100	100		

*From this table forward for the purpose of calculating χ^2 values, where expected values are less than 5 in a cell, several categories will be combined to avoid questionable validity of the test.

Public Relations. Clergymen just like everyone else must have the esteem of others in order to maintain their enthusiasm. Public opinion is a force that can either make or destroy the reputation of any product, service, person, idea and even institution.

Any congregation must motivate the community to move in the direction of being Christlike. When looking at the reality of life with poverty, prejudice, ignorance and destructive forces of every type at work, churchmen should realize that religion has a "selling" problem of fantastic proportions to take care of.

Because of the very nature of its functions, religion cannot hide itself from the public gaze; its very character is exposed through all those who make up the membership of a congregation.

Publicity is quite different from public relations. It refers to the technique of making the public aware of your policies, philosophies, aims and results, and to render them familiar with them. Public relations refers principally to policy. Public relations has to do with planning, shaping and carrying out policies and procedures that will eventually be reflected in good will. Public relations, consequently, is the art of getting along with the public.

Just like Christ was constantly in the temple court, the city squares and the crowded places where men and women gathered in groups, just like he used every means at his disposal to spread the gospel, clergymen today should have a very deep understanding of human relations.

The contact with the respondents in this area was quite startling. One fourth of the younger respondents expressed an unusual amount of disregard for public relations, saying it is quite immaterial to develop more knowledge and a better understanding of the place of public relations in their life. This high proportion of younger ones, compared with the older respondents (9 per cent), indicated that the difference by age among the respondents was significant at the .10 level of confidence (Table VI).

TABLE VI
A COMPARISON BY AGE AS TO THE OPINIONS OF THE
RESPONDENTS TOWARD PUBLIC RELATIONS,
LAFAYETTE PARISH, 1972

Attitude Toward Public Relations	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	12	22	15	8.459	.10
Totally immaterial	25	9	17		
Not important	9	1	6		
Important	14	21	18		
Very important	20	18	19		
Exceedingly important	<u>20</u>	<u>29</u>	<u>25</u>		
Total	100	100	100		

The answer from the respondents, according to the religious denomination, showed a marked difference significant at the .05 level of confidence. Seventy-eight per cent of the priests saw this as an important need in their life, while only 42 per cent of the ministers did likewise (Table VII).

This answer is quite questionable in view of the fact that generally speaking the ministers showed -- if one evaluates the use of newspaper space and radio and TV time as barometers -- a much greater facility to keep the public informed of their programs and plans.

TABLE VII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO
THE OPINIONS OF THE RESPONDENTS TOWARD
PUBLIC RELATIONS, LAFAYETTE
PARISH, 1972

Attitude Toward Public Relations	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No response	6	26	15	10.963	.05
Totally immaterial	13	23	17		
Not important	3	9	6		
Important	23	13	18		
Very important	29	6	19		
Exceedingly important	<u>26</u>	<u>23</u>	<u>25</u>		
Total	100	100	100		

Communication Skills. It is imperative that ministers in 1972 realize the power of mass media. They must, to the best of their ability, make the press, radio and television an integral part of their apostolic life. They need not be specialists. They need only exhibit that minimal amount of charity in dealing with newsmen that will enable them to communicate and this is not impossible. It just takes a little effort and some good will. Some skill in communication is vital to the ministry of clergymen. They must be able to overcome and even overlook the failings of the past and those of the present. They must know what is expected of them and how they can cooperate in serving the media of communication.

It is being said by communication media specialists that too often in the past the treatment they have received from clergymen was far from being courteous. It is still being said that few groups have projected a poorer image nationally as far as the general press was concerned than the gentlemen of the cloth.

Clergymen in Lafayette Parish generally speaking are quite involved in the field of the communication arts. Sixty per cent of the older clergymen considered it important to acquire communication skills and to work at it constantly throughout their life, but only 23 per cent of the older men compared with 38 per cent of the younger men had as much fervor to acquire knowledge

and realized the full impact of this apostolate. This difference by age was significant at the .20 level of confidence (Table VIII).

TABLE VIII
A COMPARISON BY AGE AS TO THE OPINIONS OF THE
RESPONDENTS TOWARD COMMUNICATION
SKILLS TRAINING, LAFAYETTE
PARISH, 1972

Attitude Toward Communication Skills	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	14	21	15	4.659	.20
Totally immaterial	7	7	7		
Not important	3	12	8		
Important	14	16	16		
Very important	24	21	23		
Exceedingly important	<u>38</u>	<u>23</u>	<u>31</u>		
Total	100	100	100		

Non-Catholics had a healthier attitude toward the media based on the fact that 38 per cent among the non-Catholic ministers compared with 25 per cent of the Catholic priests who had a strong desire to remain aware of the role of the media in their life and its role in religion. Such an indication of difference by religious affiliation was significant at the .05 level of confidence (Table IX).

TABLE IX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD COMMUNICATION SKILLS
TRAINING, LAFAYETTE PARISH, 1972

Attitude Toward Communication Skills	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	12	24	15	10.037	.05
Totally immaterial	8	6	7		
Not important	4	12	8		
Important	19	10	16		
Very important	32	10	23		
Exceedingly important	<u>25</u>	<u>38</u>	<u>31</u>		
Total	100	100	100		

Community Organizations. The minister is an organizer and this part of his role was investigated by asking the ministers of Lafayette Parish how they looked at community organizations and the role they should play with them. Lafayette ministers felt that through preaching and writing they could best help and cooperate. Many among them did not react favorably to the idea that they should join these organizations or become priests-workers in order to communicate better; they could not see any problem, at least in Lafayette Parish, in communicating properly with all community organizations. Fifty-seven per cent of the younger ministers

saw more importance in working with these groups, compared with 36 per cent of the older men who saw a lot of wasted time and energy in working with these groups. Thinking that they should be available for advice and assistance in some instances, some of them were convinced that their role was not taken seriously; in fact much too cheaply by many groups who knew they could always get a minister to address them. It would not do any harm and it would cost little, except maybe a free meal. Such a difference by age was significant at the .10 level of confidence (Table X).

TABLE X

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD NEED FOR PARTICIPATION IN COMMUNITY
ORGANIZATIONS, LAFAYETTE PARISH, 1972

Attitude Toward Community Organizations	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	4	4	4	7.887	.10
Totally immaterial	9	5	7		
Not important	15	20	17		
Important	15	35	25		
Very important	22	12	17		
Exceedingly important	<u>35</u>	<u>24</u>	<u>30</u>		
Total	100	100	100		

There was no significant difference at the .20 level of confidence, comparing them by religious affiliation on the same subject (Table XI).

TABLE XI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS OF THE RESPONDENTS TOWARD NEED FOR PARTICIPATION IN COMMUNITY ORGANIZATIONS, LAFAYETTE PARISH, 1972

Attitude Toward Community Organizations	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	2	6	4	3.991	NS
Totally immaterial	8	6	7		
Not important	16	19	17		
Important	23	28	25		
Very important	24	9	17		
Exceedingly important	<u>27</u>	<u>32</u>	<u>30</u>		
Total	100	100	100		

Pastors

Most priests and ministers look at themselves as being primarily pastors. They see their main vocation in life to be other Christs, to carry out the exalted ministry of Jesus Christ by laboring with zeal for the salvation of human beings.

Most see their primary goal as to continually remain effective leaders in the Church's ministry in the world. This ministry must be made proficient and effective by the careful development of many qualities, not only during the years of their seminary training, but all throughout their active years. The development of various pastoral programs, workshops, institutes, summer sessions, etc., for priests actively engaged in some phases of pastoral work are great blessings to pastors principally.

In this interview questions related to sociology, anthropology, counselling, guidance, drug culture, youth culture, gerontology and ecumenism were categorized under the special responsibility of pastors.

Sociology. Sociology as a science deals with human behavior; these behaviors are not always understood in terms of the psychology of the actors themselves or the ideas and values of a cultural tradition. Sociology is the systematic study of all these processes. It is closely related to psychology and to culture as well as to history. Sociology is concerned with the contents of ideas and values and the development of these ideas in a given context. Sociology is of considerable importance to the pastor in terms of understanding, organizing and predicting social structures and processes.

The clergymen of Lafayette civil parish considered the study of sociology to be important; the young ones in a proportion of 83 per cent and the older priests in a proportion of 78 per cent (Table XII). These differences were not significant at the .20 level of confidence.

TABLE XII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE
RESPONDENTS TOWARD TRAINING IN SOCIOLOGY,
LAFAYETTE PARISH, 1972

Attitude Toward Sociology	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	9	8	6	4.990	NS
Immaterial	5	5	6		
Not important	3	9	6		
Important	20	23	22		
Very important	25	10	18		
Exceedingly important	<u>38</u>	<u>45</u>	<u>42</u>		
Total	100	100	100		

Looking at the respondents according to their denominations, both groups stood close together; the Catholics in a proportion of 85 per cent and the non-Catholics in a proportion of 77 per cent who saw Sociology as being important (Table XIII). These differences were not significant at the .20 level of confidence.

Some of the men expressed the hope that some systematic studies could be offered. Though most recognized the importance of acquiring more knowledge in that field, most were unable to make up their minds in which direction to go, what kind of books to read and what type of studies they could plan to make in that field. Many expressed the hope that some intelligent and truly worthwhile offerings could be made available in that area.

TABLE XIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD TRAINING IN SOCIOLOGY,
LAFAYETTE PARISH, 1972

Attitude Toward Sociology	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	3	3	6	4.742	NS
Immaterial	4	6	6		
Not important	8	4	6		
Important	29	12	22		
Very important	19	17	18		
Exceedingly important	<u>37</u>	<u>48</u>	<u>42</u>		
Total	100	100	100		

Anthropology. Properly defined this is the science of the cultural development of men. Anthropology is regarded as a social science. It has primary relations to other disciplines such as sociology and psychology, but it does not stand apart from the humanities either. Anthropology is concerned with new approaches through historical methods and with the development of non-historical methods as well. The interest is more and more toward understanding of the processes of culture, trying to determine some common ground about the development of cultures.

This particular question in the interview was to see what type of interest there was among the clergymen of Lafayette Parish in the study of culture, particularly since the blacks form such a large part of Lafayette population, the presence of Indians, remnants of which are not too far from Lafayette, and especially the Acadians who form the majority of the population throughout the parish.

Generally speaking, the ministers of Lafayette Parish were pretty much in agreement; 57 per cent of the young men thought it was quite important as compared with 61 per cent of the older men (Table XIV). Separating the men by denominations, 62 per cent of the Catholics as compared with 55 per cent of the non-Catholics had the same opinion (Table XV). The differences in both instances were not significant at the .20 level of confidence.

Again, through that particular question many among the whites expressed the need for sources of information to guide them through the labyrinth of all that is offered to them in the area of black studies, for example. Some complained that the promotion of material was not based on the worth of the product, but on other considerations, many of an exploitive nature.

TABLE XIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE STUDY OF ANTHROPOLOGY,
LAFAYETTE PARISH, 1972

Attitude Toward the Study of Anthropology	Per Cent by Age		Total N=109	X ²	P
	45 and Under N=54	46 and Over N=55			
No response	8	6	5	4.776	NS
Totally immaterial	3	9	6		
Not important	5	9	7		
Important	18	14	17		
Very important	9	1	5		
Exceedingly important	<u>57</u>	<u>61</u>	<u>60</u>		
Total	100	100	100		

TABLE XV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE STUDY OF
ANTHROPOLOGY, LAFAYETTE
PARISH, 1972

Attitude Toward the Study of Anthropology	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	6	8	5	1.380	NS
Totally immaterial	6	6	6		
Not important	8	6	7		
Important	12	21	17		
Very important	6	4	5		
Exceedingly important	<u>62</u>	<u>55</u>	<u>60</u>		
Total	100	100	100		

Counseling. Counselors, social workers, psychotherapists and physicians have often called the counseling they dispense a helping relationship; ministers also have always taught that their service was strictly a helping relationship. Dr. Gerald Egan (151), in this connection, told his audience this past summer that ministers especially seemed to be definitely out of step with the best of life in the 70's. We are living in a time that is characterized by the application of scientific knowledge and new technology to problems and the methods used by ministers and priests, in particular, are still rudimentary in comparison.

Counseling refers to a wide range of procedures referred to as the giving of advice, information or encouragement. It aims at guiding a person towards solving his or her own problems. The pastor's work as a counselor is not an innovation.

Many of the clergymen are claiming that they realize very clearly their great need for professional assistance in a field they consider so important to their successful ministry. Eighty-two per cent of the younger clergymen claimed this need to be important, while eighty-five per cent of the older ministers also declared this need to be a preoccupation of theirs. This difference was not significant at the .20 level of confidence (Table XVI). If we divide the clergymen as to denomination, we find that ninety-two per cent of the Catholics feel that it is important to update their knowledge in this field, while only seventy-one per cent of the non-Catholics made the same claim. Such an indication of difference was significant at the .20 level of confidence (Table XVII).

Some pastors mentioned that since there were many psychologists and psychotherapists in Lafayette, many counseling sessions were transferred from the pastor's office to the trained professionals doing it for a living. Some felt unhappy for having lost what they thought was a wonderful contact with people in need.

Many ministers thought that they could never have had the time to prepare themselves professionally, and that such a preparation should have taken place in the seminary, but unfortunately in those days very little was known about the profession. Following such a remark, many interviewees mentioned the great need they had to constantly refresh their own knowledge every so often in a systematic way, expressing concern about who could organize such a thing for them in a professional manner, particularly since they felt that so much of what was offered was not worth it. Very often the material was not relevant and its use was not readily understandable.

TABLE XVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE
RESPONDENTS TOWARD TRAINING IN COUNSELING,
LAFAYETTE PARISH, 1972

Attitude Toward Counseling	Per Cent By Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	4	7	4	3.236	NS
Totally immaterial	5	1	3		
Not important	9	7	8		
Important	13	9	11		
Very important	27	20	24		
Exceedingly important	<u>42</u>	<u>56</u>	<u>50</u>		
Total	100	100	100		

TABLE XVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD TRAINING IN COUNSELING,
LAFAYETTE PARISH, 1972

Attitude Toward Counseling	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	2	11	4	6.587	.20
Totally immaterial	3	4	3		
Not important	3	14	8		
Important	12	8	11		
Very important	29	17	24		
Exceedingly important	<u>51</u>	<u>46</u>	<u>50</u>		
Total	100	100	100		

Guidance. Eighty-four per cent of the younger clergy and 86 per cent of the older clergy reported that they would welcome help and assistance in the field of guidance (Table XVIII). Most referred to their seminary training -- not in bitterness -- but saying that they had not received any training in this area and that it should have been a major part of the required studies in moral and pastoral theology. Most of the men readily mentioned that the only qualities they had were a real and sincere interest in people and in their problems and added that if they had been trained for this type of work they could have far surpassed some

of the professionals in the field who have developed a mercenary attitude that seemed to be able to hide their talents and professional preparation.

Non-Catholics (83 per cent) and Catholics (86 per cent) alike considered more knowledge in that field to be important and would welcome assistance and direction towards such an important goal to help them be of greater service to their congregation (Table XIX).

In both instances, the differences among groups were not significant at the .20 level of confidence.

TABLE XVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD TRAINING IN GUIDANCE,
LAFAYETTE PARISH, 1972

Attitude Toward Guidance	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	6	6	4	0.878	NS
Totally immaterial	5	5	5		
Not important	5	3	5		
Important	14	12	14		
Very important	22	18	20		
Exceedingly important	<u>48</u>	<u>56</u>	<u>52</u>		
Total	100	100	100		

TABLE XIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD TRAINING IN GUIDANCE,
LAFAYETTE PARISH, 1972

Attitude Toward Guidance	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	2	11	4	3.101	NS
Totally immaterial	6	4	5		
Not important	6	2	6		
Important	16	10	14		
Very important	16	25	20		
Exceedingly important	<u>54</u>	<u>48</u>	<u>52</u>		
Total	100	100	100		

Drug Culture. As pastors, ministers have to deal with the problem of drugs. It has been in evidence in this university city for quite a few years in an epidemic form and ministers are still in need of updating on this subject.

The problem was always there. Alcoholism first and now narcotics addiction has been a problem affecting a segment of society. Today the use of drugs has become widespread among middleclass youth and people who bring their own attitudes and preconceptions to the problem. The clergy of Lafayette Parish

in the majority have been the epitome of the establishment and except for very few ministers they appeared to the anti-establishment youth as the least tolerant group to deal with the social problems of drugs. "Often success with youth is a matter of attitude" mentioned a younger man, pointing to his successful programs for youth, notwithstanding his traditional appearance and his upperclass conventional congregation (Table XXII).

The respondents divided by age did not show great differences; fifty per cent of the younger men felt more knowledge about drugs was important, while fifty-eight per cent of the older men felt the same way (Table XX). The difference was not significant at the .20 level of confidence.

According to the denomination of the respondents, only one out of eight Catholic priests looked at obtaining more information on the subject of drugs as exceedingly important, while more than double that number, one in four, among the non-Catholic ministers looked at this need in such a fashion. This difference was significant at the .05 level of confidence (Table XXI).

The data in Tables XXII and XXIII are taken from a study conducted in Detroit (161) in order to further illustrate the nature of the problem. There were marked divergences in opinion by adults, youth and clergy concerning the uproar about drugs and about youth being listened to. The clergy tended to be more or less in between adults and youth in regard to opinion, indicating at least that they were more sympathetic than the average adult.

TABLE XX

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD MORE KNOWLEDGE OF THE DRUG CULTURE,
LAFAYETTE PARISH, 1972

Attitude Toward Drug Culture	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	12	14	10	5.104	NS
Totally immaterial	27	12	20		
Not important	11	16	14		
Important	18	14	17		
Very important	18	21	20		
Exceedingly important	<u>14</u>	<u>23</u>	<u>19</u>		
Total	100	100	100		

TABLE XXI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS OF
THE RESPONDENTS TOWARD MORE KNOWLEDGE OF THE DRUG
CULTURE, LAFAYETTE PARISH, 1972

Attitude Toward Drug Culture	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	8	20	10	11.724	.05
Totally immaterial	16	25	20		
Not important	19	6	14		
Important	19	12	17		
Very important	27	10	20		
Exceedingly important	<u>12</u>	<u>27</u>	<u>19</u>		
Total	100	100	100		

Youth Culture. This question was designed to establish the outlook of the clergymen concerning youth, and how they related to young people and their psychological and spiritual needs. Very few clergymen went all the way with young people, resulting in the turning off of adults from them because of their life style and appearance. The majority were considered out of touch with youth and discarded by them as unable and unwilling to even want to understand them (Table XXIII).

The respondents considered themselves quite adequate to the task of understanding the needs of young people, with the older clergymen placing emphasis on the need for guidance toward fulfilling that duty in a more urgent fashion than the younger people; 27 per cent of the older clergymen as compared with 18 per cent placing very great importance on this kind of helpful instruction. This difference was significant at the .05 level of confidence (Table XXIV).

According to the denominational division among the Lafayette clergymen, 40 per cent of the Catholic priests considered acquiring this kind of training of more than just ordinary importance, as did 42 per cent of the non-Catholic ministers. This difference was not significant at the .20 level of confidence (Table XXV).

Some of the remarks made brought out the fact that many older men appeared to be shocked by the conduct, language and appearance of young people, thinking they knew all the answers. Most seemed to be very poor listeners, refusing often to take them seriously.

TABLE XXIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD GREATER UNDERSTANDING OF THE YOUTH CULTURE,
LAFAYETTE PARISH, 1972

Attitude Toward Youth Culture	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	8	11	9	9.760	.05
Totally immaterial	13	22	18		
Not important	11	2	6		
Important	20	25	23		
Very important	30	13	21		
Exceedingly important	<u>18</u>	<u>27</u>	<u>23</u>		
Total	100	100	100		

TABLE XXV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS OF
THE RESPONDENTS TOWARD GREATER UNDERSTANDING OF THE
YOUTH CULTURE, LAFAYETTE PARISH, 1972

Attitude Toward Youth Culture	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	4	19	9	5.260	NS
Totally immaterial	18	17	18		
Not important	6	6	6		
Important	27	17	23		
Very important	27	12	21		
Exceedingly important	<u>18</u>	<u>30</u>	<u>23</u>		
Total	100	100	100		

Gerontology. This science of the treatment of old age, just as pediatrics is the treatment of children, is a new field in medicine. The field is wide open for service in this new specialization because the many ills which afflict the aged. Many of the ailments afflicting the older citizens are serious, though they may not be real.

The minister working with old people, consequently, has need of great tact, tenderness and patience in his relations with them. These qualities and a fresh approach to the needs of the older

members of the community, and at least of the congregation, was considered important for 71 per cent of the younger men and 68 per cent of the older men (Table XXVI) and 71 per cent of the Catholics and 64 per cent of the non-Catholics (Table XXVII). In both instances, the differences were not significant at the .20 level of confidence.

Some ministers have a more positive attitude than others in their contact with the older generation because of their temperament, disposition and determination and seem to cooperate more readily with the many interested groups and organizations, looking after the spiritual, emotional and material needs of the older members of their congregation.

TABLE XXVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD TRAINING IN GERONTOLOGY, LAFAYETTE PARISH, 1972

Attitude Toward Gerontology	Per Cent by Age		Total N=109	x ²	P
	45 and Under N=54	46 and Over N=55			
No response	9	12	8	2.783	NS
Totally immaterial	11	12	12		
Not important	9	10	10		
Important	22	14	18		
Very important	27	20	24		
Exceedingly important	<u>22</u>	<u>32</u>	<u>28</u>		
Total	100	100	100		

TABLE XXVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE
OPINIONS OF THE RESPONDENTS TOWARD TRAINING
IN GERONTOLOGY, LAFAYETTE PARISH, 1972

Attitude Toward Gerontology	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	7	16	8	2.315	NS
Totally immaterial	11	12	12		
Not important	11	8	10		
Important	22	12	18		
Very important	25	21	24		
Exceedingly important	<u>24</u>	<u>31</u>	<u>28</u>		
Total	100	100	100		

Ecumenism. In essence ecumenism is the promotion of Christian unity in order to eliminate, among other things, the scandal of Christian division.

The clergy today does not, generally speaking, understand what ecumenism is and does not particularly care to become what ecumenism means. They do not see cooperation in work with fellow Christians a necessity beyond the platonic stage and do not strive to share the spiritual riches possessed by all Christians.

The Catholic clergy has not caught the vision of Pope John XXIII when he summoned the Vatican Council to reform the Church and to re-unite a dismembered Christian world. The clergy of Lafayette Parish is not apathetic, but yet it is not prepared to meet the challenge of an ecumenical age. This preparation may never come by itself, like an infused gift. A re-examination of the total outlook of the Christian religions is called for and a re-assessment of the role of the clergy must be made in the building of real love within the people of God as the basis of changing mankind.

Thirty per cent of the younger clergy could not see the slightest urgency to acquire more knowledge on ecumenism, while 22 per cent of the older clergymen felt the same way. This difference was significant at the .05 level of confidence (Table XXVIII).

Non-Catholics could not see any reason to get excited on the subject since 31 per cent of them said training on ecumenism was not important, while 21 per cent of the Catholic clergy felt the same way. This difference was significant at the .05 level of confidence (Table XXIX).

Such an attitude, said some clergymen, has to find a favorable climate in authority and direction has to be given from the seminary all throughout the life of a minister. The climate is

far from starting to thaw or to become favorable in Lafayette Parish at this time, based on the interviews for this study.

TABLE XXVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD FURTHER TRAINING ON ECUMENISM,
LAFAYETTE PARISH, 1972

Attitude Toward Ecumenism	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	10	20	12	11.567	.05
Totally immaterial	16	14	16		
Not important	14	8	11		
Important	13	29	21		
Very important	33	10	22		
Exceedingly important	<u>14</u>	<u>21</u>	<u>18</u>		
Total	100	100	100		

TABLE XXIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD FURTHER TRAINING ON
ECUMENISM, LAFAYETTE PARISH, 1972

Attitude Toward Ecumenism	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	8	23	12	12.396	.05
Totally immaterial	12	19	16		
Not important	9	12	11		
Important	27	12	21		
Very important	32	8	22		
Exceedingly important	<u>12</u>	<u>26</u>	<u>18</u>		
Total	100	100	100		

Preacher

The next section, following Blizzard's delineation of the mission of the minister, is concerned with the preaching of the word of God. This section belongs really to the field of practical theology. All of the theological background of the ministers and all of his preparation has been gathered into this part, attempting to find out the opinions of the respondents of the importance of the different aspects of theology.

This section contains the replies of the respondents concerning their need for theological knowledge in general, for better knowledge of the scriptures, and for more study of moral and pastoral theology, as well as the felt need for more knowledge on preaching.

Theology. Many pastors are wondering where theology stands today and this is epitomized by the wide variation in opinions of the interviewees regarding the definition of this science. Theology as it is now considered by many to be like a tremendous warehouse; the renewal of biblical studies, the new direction of patristic studies, the liturgical innovations, Vatican Council's declarations and orientations, the appearance of new fields of research demanding theological reflections, like for example heart transplants, the widening and deepening of theological methods, and the opening of Catholic theology to the world and to other Christian communities and to other religions. Truly all of these items and elements permit the planning of new constructs on a grand scale, attempting to further explain the relationship of man and God.

But for the time being, it does not seem to be easy for ministers of Lafayette civil parish to get their bearings from this huge warehouse. It is even a lot more difficult for the theologian to understand the nature of the new constructs because

it takes a lot more than faith to see what its lines of strength or its style will turn out to be. Clergymen feel the need for a great deal of guidance in this field and are ready to spend time, energy and money in developing this knowledge that they started to learn while in the seminary.

Eighty-seven per cent of the young ministers and 89 per cent of the older men claimed to consider important continued education in that area (Table XXX). In the division of the men according to denomination, 88 per cent of both groups considered more than just important continued study in this field (Table XXXI). Needless to say, the differences in both instances were not significant at the .20 level of confidence.

TABLE XXX

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD CONTINUED TRAINING IN THEOLOGY,
LAFAYETTE PARISH, 1972

Attitude Toward Theology	Per Cent by Age		Total N=109	X ²	P
	45 and Under N=54	46 and Over N=55			
No response	0	2	1	.010	NS
Totally immaterial	6	0	3		
Not important	0	2	1		
Important	7	7	7		
Very important	13	13	13		
Exceedingly important	<u>74</u>	<u>76</u>	<u>75</u>		
Total	100	100	100		

TABLE XXXI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD CONTINUED TRAINING
IN THEOLOGY, LAFAYETTE PARISH, 1972

Attitude Toward Theology	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No reponse	0	2	1	1.866	NS
Totally immaterial	2	4	3		
Not important	2	0	1		
Important	8	6	7		
Very important	14	11	13		
Exceedingly important	<u>74</u>	<u>77</u>	<u>75</u>		
Total	100	100	100		

Scriptural Exegesis or Biblical Theology. Many among the non-Catholic ministers preferred the use of the term biblical theology to refer to a study of the bible and they felt very much more at home in talking about the continued need they have to study the word of God throughout their life. There is a difference between the two terms. Exegesis has as its purpose to determine the exact sense of the sacred text, while biblical theology holds down the middle of the road between speculative theology and exegesis.

Generally speaking the ministers and priests of Lafayette civil parish thought that they should have more knowledge of the word of God and especially should know of the new developments taking place that bring to the people a better understanding of God's message, explaining the progress of revelation and the underlying framework showing the unity of divine purpose. There were no marked differences among ministers and priests by age or by denomination as to their expressed need for additional studies and guidance in a better knowledge of Holy Scripture. About 80 per cent thought it was very important (Tables XXXII and XXXIII).

TABLE XXXII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD FURTHER STUDY ON SCRIPTURAL EXEGESIS,
LAFAYETTE PARISH, 1972

Attitude Toward Scriptural Exegesis	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	1	9	4	4.388	NS
Totally immaterial	0	0	0		
Not important	7	10	9		
Important	5	9	7		
Very important	24	9	17		
Exceedingly important	<u>63</u>	<u>63</u>	<u>63</u>		
Total	100	100	100		

TABLE XXXIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD FURTHER STUDY ON SPIRITUAL
EXEGESIS, LAFAYETTE PARISH, 1972

Attitude Toward Scriptural Exegesis	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No response	3	8	4	3.859	NS
Totally immaterial	0	0	0		
Not important	4	14	9		
Important	8	6	7		
Very important	16	17	17		
Exceedingly important	<u>69</u>	<u>55</u>	<u>63</u>		
Total	100	100	100		

Moral Theology. This part of theology is focused on the vocation of man in Christ and the obligations following this relationship. For pastors, it should show how the word of God can illuminate like a beacon the concrete problems of men today.

The men of Lafayette Parish who have dedicated their life to the preaching of the word of God are baffled nowadays when they look at what they are expected to preach and what they read and discover in the news media as contemporary problems.

Young and old clergymen were much alike in that they (38 per cent and 36 per cent, respectively) thought they would like to consider exceedingly important the furthering of their knowledge in that field of practical theology which is so full of confusion nowadays (Table XXXIV).

TABLE XXXIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD ADDITIONAL GUIDANCE IN MORAL THEOLOGY,
LAFAYETTE PARISH, 1972

Attitude Toward Moral Theology	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	6	16	8	0.424	NS
Totally immaterial	5	3	5		
Not important	3	1	3		
Important	11	10	11		
Very important	37	34	36		
Exceedingly important	<u>38</u>	<u>36</u>	<u>37</u>		
Total	100	100	100		

In dividing the ministers and priests, it was found that 43 per cent of the priests were eager to gather more information and considered of very great importance guidance and assistance towards such a goal, while only 29 per cent of the ministers felt

thus inclined. Such an indication of difference was significant at the .20 level of confidence (Table XXXV).

TABLE XXXV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD ADDITIONAL GUIDANCE IN
MORAL THEOLOGY, LAFAYETTE PARISH, 1972

Attitude Toward Moral Theology	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	7	16	8	6.365	NS
Totally immaterial	3	6	5		
Not important	0	6	3		
Important	9	12	11		
Very important	38	31	36		
Exceedingly important	<u>43</u>	<u>29</u>	<u>37</u>		
Total	100	100	100		

Pastoral Theology. For older men in the study, the term pastoral theology was for all practical purpose a new term. It was not in use in their day; they would have considered it at most as filling in a gap in their own formation for the ministry. It would have taken the form of some practical advice, with the aim of guaranteeing the happy outcome of their ministry among people.

Pastoral psychology would call upon several of the social sciences to assist, especially anthropology, sociology, psychology and history, in order that the pastor would develop into the kind of pastor he is expected to be and at the same time be happy in the ministry.

Fifty-two per cent of the older men thought it of prime importance to come to know more about this aspect of theology, while only 38 per cent of the younger men felt the same way and this difference was significant at the .10 level of confidence (Table XXXVI).

TABLE XXXVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD ADDITIONAL STUDIES IN PASTORAL THEOLOGY,
LAFAYETTE PARISH, 1972

Attitude Toward Pastoral Theology	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	5	11	6	9.233	.10
Totally immaterial	9	2	6		
Not important	7	2	5		
Important	16	22	19		
Very important	25	11	18		
Exceedingly important	<u>38</u>	<u>52</u>	<u>46</u>		
Total	100	100	100		

Looking at the attitude towards pastoral theology and the felt need for more education or updating in that field, over half of the Catholic priests indicated that (54 per cent) they considered it to be exceedingly important, while only 34 per cent of the ministers reacted the same way, showing a significant difference at the .20 level of confidence (Table XXXVII).

TABLE XXXVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF RESPONDENTS TOWARD ADDITIONAL STUDIES IN
PASTORAL THEOLOGY, LAFAYETTE PARISH,
1972

Attitude Toward Pastoral Theology	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	6	12	6	7.391	.20
Totally immaterial	3	8	6		
Not important	4	4	5		
Important	12	27	19		
Very important	21	14	18		
Exceedingly important	<u>54</u>	<u>34</u>	<u>46</u>		
Total	100	100	100		

Preaching. One of the most important activities of clergymen is the preaching of the word of God. Many -- especially among the non-Catholic members of the clergy -- are selected because of their talents as preachers. Non-Catholic ministers are often simply called "preachers," indicating to them the significance of this role.

The clergymen of Lafayette civil parish felt the pressure for constantly trying to improve themselves to become better preachers. They felt that they did have to work at it day in and day out, receiving all kind of information and working at preparing sermons on every occasion with a great deal of diligence and research.

Catholic priests did not experience the same pressure and many among them confessed to being careless in their preparation, not being able to find as much time as they would like to prepare themselves properly. The older men wished that they would have had more time to work at their own preparation before facing their congregations. Eighty-two per cent among them looked at the acquiring of more knowledge in this area as most important, compared with 69 per cent of the younger men. This difference was significant at the .05 level of confidence (Table XXXVIII).

TABLE XXXVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD NEED FOR ADDITIONAL TRAINING IN PREACHING,
LAFAYETTE PARISH, 1972

Attitude Toward Preaching	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	11	15	11	8.54	.05
Totally immaterial	13	3	8		
Not important	7	0	4		
Important	5	3	5		
Very important	18	14	17		
Exceedingly important	<u>46</u>	<u>65</u>	<u>56</u>		
Total	100	100	100		

Looking at the men by denomination, the non-Catholic respondents did not seem to feel the need for continuing their education quite so intensely because only 52 per cent among them considered such a study to be exceedingly important, while 66 per cent of the priests did so. A significant difference was indicated at the .05 level of confidence (Table XXXIX).

TABLE XXXIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD NEED FOR ADDITIONAL
TRAINING IN PREACHING, LAFAYETTE
PARISH, 1972

Attitude Toward Preaching	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	9	19	11	10.442	.05
Totally immaterial	1	17	8		
Not important	3	4	4		
Important	4	4	5		
Very important	17	14	17		
Exceedingly important	<u>66</u>	<u>42</u>	<u>56</u>		
Total	100	100	100		

Liturgist

This question, even though adapted to non-Catholics, except Episcopalians and Lutherans and the Rabbi, was a puzzle to most people. It referred to the role of conducting services for the people.

Most of the non-Catholics had a better understanding of how to communicate with their congregation than did the majority of the priests. Very few of the priests, young and old as well, really

understood how to offer Mass properly and how to constantly get new insights into the liturgy or rituals of the worship service.

From observation it seemed that priests celebrating Mass, generally speaking, did it better in Lafayette than in many other areas, but still too often some were perfectly happy to mumble something, even though it was in English and even though they now faced the congregation. Eighteen among the ordained clergymen had not been born in an English speaking country or did not have English as the mother tongue so this might be an explanation of some of the problems they faced.

Many of the ordained men were quite satisfied with the status quo, not realizing that many people did not make any sense at all out of such presentations, instead of finding through the services the resources they need to reinforce one another in faith and love.

Most non-Catholics were somewhat startled when they were queried as to their needs for keeping up with liturgical development; most of them considered the order of services well organized and their knowledge sufficient in that particular area not to warrant much study. This was pointed out by the fact that 53 per cent of the Catholics looked at further training on liturgy as an exceedingly important means of leading the people of God toward a better understanding of participation at sacred functions. Only 25 per cent of the non-Catholics, however, responded similarly

in considering training on liturgy as exceedingly important for a well planned and well organized worship service truly relevant. This difference was significant at the .05 level of confidence (Table XLI).

Sixty-eight per cent of the older clergymen considered further training on liturgical functions as very important, while 62 per cent of the younger clergymen did likewise. This difference was not significant at the .20 level of confidence (Table XL).

TABLE XL

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD FURTHER TRAINING ON THE LITURGY,
LAFAYETTE PARISH, 1972

Attitude Toward the Liturgy	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	3	8	4	3.308	NS
Immaterial	13	7	10		
Not important	11	5	8		
Important	11	12	12		
Very important	27	21	25		
Exceedingly important	<u>35</u>	<u>47</u>	<u>41</u>		
Total	100	100	100		

TABLE XLI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD FURTHER TRAINING ON THE
LITURGY, LAFAYETTE PARISH, 1972

Attitude Toward the Liturgy	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	4	9	4	9.802	.05
Immaterial	4	17	10		
Not important	6	10	8		
Important	11	12	12		
Very important	22	27	25		
Exceedingly important	<u>53</u>	<u>25</u>	<u>41</u>		
Total	100	100	100		

Some of the older Catholic priests reported being much interested in studying how the parish could be reorganized to focus on the liturgy; they would like to see the devotional life of the parish, the teaching of religion to young and old alike and all phases of parish work thoroughly integrated. A few Catholic pastors deplored the fact that most people lacked an understanding of proper participation at sacred functions and unfortunately some priests also lacked such an understanding. By the remarks of some of the younger men, they did not see such a need as imperative.

Some pastors mentioned that the important principle to understand should be to render the worship service meaningful to people who worship, and that along with theological understanding and development the pastor has to constantly keep in mind the thought patterns and the customs of the people.

Older priests mentioned the need to study further the matter of confessions; that there was not need of confessions as devotionals and that the entire matter should be studied so as to spend more time in guidance and counseling individuals. They would like group discussions on the latest thinking of noted theologians and liturgical scholars on the subject.

Many of the pastors manifested a real concern for a reverent and fitting celebration of the liturgy. Some expressed the thought that every liturgical celebration should be a profound and deeply-felt experience for everyone taking part in it. One pastor mentioned how he considered it important for him to treat every member coming to his service as if they were Peter, James or John with Christ on Mount Tabor; as much as possible he wanted all visitors to feel that one could get a glimpse of this effort in visiting his church and observing the great amount of support he had in the planning and delivery of his services with a wonderful choir, a truly competent organist and a whole department of visual aids. His congregation was quite small, but seemed to approve of such a definite plan for worship.

Generally speaking, non-Catholic clergymen, although they did not appear to be well-versed on this subject, understood very well the importance of the reality of this concept in their own congregations.

Teaching

Catechetics. It refers to the transmission of God's message to others in order to develop faith in God in the one who receives the message and further to invite him to a commitment to God on his part.

There are four sources of this message; the bible, the liturgy, the body of doctrine of a given church and the witness of each individual teacher. Non-Catholic clergymen were not at all familiar with the concept of catechetics.

Many priests expressed their unhappiness with the fact that they felt poorly equipped by their seminary training for teaching young people. Seventy per cent of the younger clergymen looked at updating in this field as an important undertaking, while only sixty per cent of the older men had the same vision, but this difference was not significant at the .20 level of confidence (Table XLII).

TABLE XLII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD FURTHER TRAINING IN CATECHETICS,
LAFAYETTE PARISH, 1972

Attitude Toward Catechetics	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	16	17	14	4.636	NS
Totally immaterial	3	10	7		
Not important	11	5	8		
Important	16	10	14		
Very important	25	20	23		
Exceedingly important	<u>29</u>	<u>30</u>	<u>34</u>		
Total	100	100	100		

While looking at the respondents by denomination, it became evident that the Catholics' declared need in this area was stronger since 83 per cent of these men felt it important for additional training, while only 52 per cent of the non-Catholics felt this same way about systematic religious instruction. This difference was significant at the .10 level of confidence (Table XLIII).

TABLE XLIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD FURTHER TRAINING IN
CATECHETICS, LAFAYETTE PARISH, 1972

Attitude Toward Catechetics	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	8	26	14	7.871	.10
Totally immaterial	3	12	7		
Not important	6	10	8		
Important	16	10	14		
Very important	24	21	23		
Exceedingly important	<u>43</u>	<u>21</u>	<u>34</u>		
Total	100	100	100		

Education and Educational Methods. Many clergymen considered themselves as teachers almost above every thing else and with reason. They must day in and day out preach the word of God until people understand it and become committed to it. Zeal and enthusiasm are important but can never substitute for professional training. These qualities at best complement the fundamental requirement of adequate professional training as teachers.

Many among the clergymen realized this fact and would welcome assistance in making their teaching of the word of God more professional. Eighty-four per cent of the younger group professed needing additional continuing education in that field, while seventy-five per cent of the older group also made such a declaration. This difference, however, was not significant at the .20 level of confidence (Table XLIV).

TABLE XLIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD ADDITIONAL TRAINING IN EDUCATION AND
EDUCATIONAL METHODS, LAFAYETTE
PARISH, 1972

Attitude Toward Education and Educational Methods	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	6	15	8	2.383	NS
Totally immaterial	3	10	7		
Not important	7	0	4		
Important	29	16	23		
Very important	22	29	26		
Exceedingly important	<u>33</u>	<u>30</u>	<u>32</u>		
Total	100	100	100		

Looking at the respondents according to denomination, 82 per cent of the Catholics indicated that updating of their knowledge in that field was as an important undertaking, while 75 per cent of the non-Catholics gave the same response (Table XLV). This difference also was not significant at the .20 level of confidence.

TABLE XLV

A COMPARISON BY RELIGIOUS AFFILIATIONS AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD ADDITIONAL TRAINING IN
EDUCATION AND EDUCATIONAL METHODS,
LAFAYETTE PARISH, 1972

Attitude Toward Education and Educational Methods	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No response	6	17	8	5.092	NS
Totally immaterial	8	6	7		
Not important	4	2	4		
Important	22	23	23		
Very important	33	14	26		
Exceedingly important	<u>27</u>	<u>38</u>	<u>32</u>		
Total	100	100	100		

CHAPTER IV

OPINIONS ON CONTEMPORARY ISSUES AND PERSONALITIES

The clergymen of Lafayette civil parish are creatures of their time, molded and formed since the first World War. They are constantly reacting to changes taking place within this background and this special framework of reference. No program of continuing education can ignore these data.

These clergymen were asked a few questions concerning special issues, specifically birth control, racial and religious prejudice, war, the place of ordained men and women in the political arena, the concept of temporary ministry, the problem of vocations, the utilization of ordained men and women resigning from the ministry, the ordination of women.

These same clergymen were asked their opinion of the work of the following people: Dr. Martin Luther King, the Berrigan Brothers, Father Groppi and Cesar Chavez.

Birth Control

Humane Vitae, Pope Paul's Encyclical on Birth Control appeared four years ago. No public statement endorsing or challenging the

Encyclical has been made by priests in the Diocese of Lafayette, according to information available.

Fifty-six per cent of the Catholic priests expressed disagreement with the conclusion of the Encyclical, and eighty-three per cent of the non-Catholic ministers disagreed likewise. This difference was significant at the .01 level of confidence (Table XLVII). Some were very definite in pointing out that the Encyclical was a magnificent document, needed at the time it appeared, but conclusions of the Encyclical were not being accepted by the majority of Catholic priests and lay people. Pope Paul's rejection of the recommendations, made by the majority of his advisors, raised the question of credibility in the minds of many.

The majority of priests, and almost all of the Protestant ministers, refrained from discussing the issue from the pulpit, but in private consultations indicated that they advised parents to decide for themselves how best to plan their families. More than half of the priests advised couples to be guided by their consciences for, if they felt in a particular situation it would be hard or impossible to realize completely the ideal expounded in *Humanae Vitae*, they were not guilty of sin and definitely should not consider themselves unworthy of receiving Holy Communion.

Sixty two per cent of the older clergymen, contrasted with seventy-four per cent of the younger clergymen, felt that birth

control measures were a matter of conscience. This difference was significant at the .20 level of confidence (Table XLVI).

TABLE XLVI
A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD BIRTH CONTROL, LAFAYETTE PARISH, 1972

Opinion About Birth Control	Per Cent by Age		Total N=109	X ²	P
	45 and Under N=54	46 and Over N=55			
Advocating birth control measures	26	33	29	3.568	.20
Leaving it to the conscience of each	48	29	39		
Traditional Catholic position: against	17	24	20		
Thoroughly confused	5	5	6		
No response	<u>4</u>	<u>9</u>	<u>6</u>		
Total	100	100	100		

Some of the older priests have changed their viewpoint from advising abstinence during the fertile days of a woman's cycle to encouraging them to stay on the pill as long as they wanted to. Others among the older priests regarded birth control as a criminal act, very sinful and wrong, but admitted they could do nothing to stop it.

TABLE XLVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD BIRTH CONTROL,
LAFAYETTE PARISH, 1972

Opinion About Birth Control	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
Advocating birth control measures	8	57	29	35.506	.01
Leaving it to the conscience of each	48	26	39		
Traditional Catholic position: against	31	6	20		
Thoroughly confused	8	2	6		
No response	<u>5</u>	<u>9</u>	<u>6</u>		
Total	100	100	100		

The emphasis is on love now, mutual love, achieved together instead of viewing marriage as a child-bearing institution.

Young Catholics have the freedom to decide the when and the if of children -- not just accepting those who happen along. They are not faced with the "God will provide" answer that epitomized the Catholic Church's position in the past.

Most priests noted that birth control nowadays does not bother young married couples. A few years ago, their parents would have had to leave the Church, but today birth control is seldom mentioned in the confessional. A large percentage of priests no longer consider it a matter of sin.

Racial and Religious Prejudice

When the clergymen of Lafayette civil parish were divided into two groups by age, marked differences were evident in opinions about racial prejudice, and these were significant at the .01 level of confidence (Table XLVIII). Fifty-eight per cent of the older men, compared with only twenty-six per cent of the younger men, opted for the traditional thinking prevalent in a rigid form throughout the Deep South until the Supreme Court decree of 1954. Conversely, forty-four per cent of the younger group had developed a new awareness, while only eighteen per cent of the older group claimed to have done so.

When, on the other hand, the same clergymen are divided by religious denomination, again differences were found that are significant at the .05 level of confidence (Table XLIX). Two points of comparison can be established. Thirty-nine per cent of the Catholic priests have developed a new awareness on the problem of race, while only twenty-one per cent of the non-Catholic group claimed to have done so. Nineteen per cent of the Catholic priests have adopted an attitude that could be characterized as the attitude of a militant, not only having changed their thinking on the matter, but having done something publicly or pronounced themselves openly on the subject, looking upon race discrimination as evil. On the other hand, only nine per cent of the non-Catholic group were in a position to be able to do likewise or cared to do so.

TABLE XLVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD RACIAL PREJUDICE, LAFAYETTE PARISH, 1972

Opinions about Racial Prejudice	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	11	13	12	14.466	.01
Traditional Southern	26	58	42		
New awareness	44	18	31		
Crusader	<u>19</u>	<u>11</u>	<u>15</u>		
Total	100	100	100		

TABLE XLIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD RACIAL PREJUDICE,
LAFAYETTE PARISH, 1972

Opinions about Racial Prejudice	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	8	17	12	6.983	.05
Traditional Southern	34	53	42		
New awareness	39	21	31		
Crusader	<u>19</u>	<u>9</u>	<u>15</u>		
Total	100	100	100		

War

In an emphatic statement published in November 1971, the American Catholic Bishops declared themselves against the war in Vietnam. Many associations of priests throughout America also announced their censure of the killing of innocent persons in an undeclared war.

In the Lafayette Diocese, even the steps taken by the Bishops were censored and were not permitted to appear in the diocesan newspaper. The bishops' statement during the month of November 1971, was quite moderate indeed, saying that the Vietnam War and the American participation in this war were contrary to the principles required for a just war. They did not go as far as calling the war immoral.

On April 28th a new statement of the American Bishops appeared. It was issued by Bishop Bernardin, returning to much more conservative stand, issued without the approval of the bishops, and only after consultation with the president of the United States Catholic Conference, the very conservative Cardinal Krol of Philadelphia. Bishop Bernardin is the General Secretary of the U.S.C.C.

The concept of a just war or just defense, of accepting that our country can do no wrong is accepted by 39 per cent of the ministers and priests in Lafayette civil parish, and differences between the two groups were minimal and not significant (Table LI).

It is important to notice that the different religious groups were not divided on the issue of war because of their religious beliefs. The only difference worth mentioning was concerning the ordained men who have become militant or have pronounced themselves at one time or another looking at all war as evil and sinful actions that cannot be condoned by responsible citizens

Twenty per cent of the younger members of the clergy have become militant, while only 5 per cent of the older group have done so and this difference was significant at the .20 level of confidence (Table L).

TABLE L
A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ISSUE OF WAR, LAFAYETTE PARISH, 1972

Opinions about the Issue of War	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	7	15	9	5.085	.20
Against Vietnamese War	18	16	17		
Traditional Thinking	35	41	39		
Opposed to all war	20	23	22		
Militant in Opposition	<u>20</u>	<u>5</u>	<u>13</u>		
Total	100	100	100		

TABLE LI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ISSUE OF WAR,
LAFAYETTE PARISH, 1972

Opinions about the Issue of War	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	9	13	9	0.751	NS
Against Vietnamese War	19	14	17		
Traditional thinking	37	40	39		
Opposed to all war	21	23	22		
Militant in opposition	<u>17</u>	<u>10</u>	<u>13</u>		
Total	100	100	100		

Politics

Father Andrew M. Greeley (The Catholic Week, July 14, 1972)
noted there were three good reasons why priests should stay out
of politics:

"Involvement in politics is especially pertinent for those who are part of the nonclerical people of God. The priest's role is to train them and inspire and sustain them. If he assumes the role of a political leader, he displaces a layman from such a position and deprives the laity of the training, challenging and supporting role he can play as a priest. Political leader priests tend to be losers. . . . Because they are politically inept and partly because they turn people off, priest-politicians frequently hurt the cause they support. . . . Finally, most of the new wave of 'involved priests' don't seem to know anything about how politics work and don't seem interested in learning." (182, p. 3)

Other priests felt it was essential to involve themselves directly in teaching by example what justice and charity were all about. Father August L. Winkley, writing in *Priests U.S.A.*, says:

"Priests should be active in trying to change, reform -- politically or any other way -- those institutions which are causes of and practicing injustice. It is not right that our moral leaders should turn away from things that are being done. . . in the name of greed. . . and what it is capable of doing to God's creation. . . They cannot remain silent any more when they see people exploited and victimized and brutalized in war or in economic warfare or in any other way, . . . there is a great role for the priesthood in that regard. . . It is hard to speak convincingly of the virtues of poverty and say 'blessed are the poor in spirit' etc. while living like a corporate executive. . .

"One of the most upsetting things has been the evident conviction on the part of so many young and dedicated religious, priests and nuns that they have to leave the institutional Church, or at least the religious life, as it is presently constituted or structured, in order to carry out what they regarded as their Christian mission. There is an obvious conflict there . . . and it would seem to indicate that in too many cases the institutional Church has not been able to accommodate the devoted work of these people . . . This should cause us to go back and look at the institution and to find out what is wrong with it." (181, p. 1-4)

NEPC recommends that U. S. priests be not only permitted, but indeed encouraged to give their special talents to their constituency in this holy and wholesome ministry (181).

Almost twice as many young priests than older ones had no objections to the concept of entering politics. Forty per cent of the older ministers were opposed to ministers being involved in politics (Table LII). These differences were significant at the .05 level of confidence.

TABLE LII

A COMPARISON BY AGE AS TO THE RESPONDENTS OPINION
CONCERNING MINISTERS' PARTICIPATION IN
POLITICS, LAFAYETTE PARISH, 1972

Attitude on Ministers' Participation in Politics	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	6	16	11	6.353	.05
Opposed to idea	24	40	32		
No objection	54	38	46		
Strong objection against U.S. Bishops' objections	<u>16</u>	<u>6</u>	<u>11</u>		
Total	100	100	100		

Nineteen per cent of the Catholic priests, most of whom were among the younger group, reported strong objections to the edict issued by the U. S. Bishops that a Catholic priest should never run for political office. Protestant ministers admitted that they do not have problems of authority in the area of politics.

Most priests and ministers were opposed to the idea of a temporary priesthood. Black ministers were more openly opposed.

Though very few went as far as rejecting the idea of "consecrated priest", separated from the people of God, there was definitely a certain number who felt that the priest should be involved in the struggle of the people to improve themselves morally, socially and economically.

Looking at the respondents and dividing them in two groups by age, it was noted that fourteen per cent of the younger group, as compared with three per cent of the older group, were strongly for the concept of the temporary ministry. Moreover, thirty-seven per cent of the younger group had no objection at all to this concept, since it fit very nicely into their conceptual map, while only ten per cent of the older group felt the same way. Fifty-eight per cent of the older men were strictly opposed to the concept, while only thirty-eight per cent of the younger group could be classified as such. This difference was significant at the .01 level of confidence (Table LIV).

When the respondents were divided according to denominational classification, it was found that thirteen per cent of the Catholic clergy were strongly for the concept, while only four per cent of the non-Catholic clergy felt the same way. It was also found that while only forty-three per cent of the priests were opposed to this

concept, fifty-five per cent of the non-Catholic clergymen were thinking that same way. The difference observed was significant at the .01 level of confidence (Table LV).

TABLE LIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE CONCEPT OF TEMPORARY MINISTRY,
LAFAYETTE PARISH, 1972

Opinion Toward Temporary Ministry	Per Cent by Age		Total N=109	x ²	P
	45 and Under N=54	46 and Over N=55			
No response	11	29	18	12.641	.01
No objection	37	10	24		
Opposed to concept	38	58	49		
Strongly for it	<u>14</u>	<u>3</u>	<u>9</u>		
Total	100	100	100		

TABLE LV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE CONCEPT OF
TEMPORARY MINISTRY, LAFAYETTE
PARISH, 1972

Opinion Toward Temporary Ministry	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	17	22	18	10.789	.01
No objection	27	19	24		
Opposed to concept	43	55	49		
Strongly for it	<u>13</u>	<u>4</u>	<u>9</u>		
Total	100	100	100		

Vocations

Many sociologists claim that the crisis in the Catholic Church hinges partly on differences of opinion among the clergy regarding changes. A large percentage of the Lafayette priests were content with the parish-structured form of ministry, in which the priest gives out the Sacraments, raises enough money to manage the plant and keeps the Catholic schools going. Another segment, equally as strong, found these circumstances intolerable, feeling that they should be free to experiment with a new kind of ministry and would like to have their talents better utilized. A second complaint emphasized that lack of democracy and professional autonomy, along with inadequate seminary training, the lack of

continuing education, and the routine nature of the present assignment, formed the basis of job frustration problems.

According to the Sunday Visitor:

"The annual 'Activity of the Holy See' revealed that while the Catholic population of the world increased from 526.5 million to 533.6 million from 1967 to 1972, the total number of priests in the world declined by 4,228 in the same period." (180, p. 1, April 23, 1972)

In the American Priests, The National Opinion Research Center reports:

"There has been a considerable decline in encouraging vocations to the priesthood over the past four or five years, though few priests actively discourage young men from seeking the priesthood. A lowering of enthusiasm for recruiting is widespread among all categories of the clergy." (147, p. 307)

In eighty per cent of the cases in Lafayette civil parish, young ministers did not consider recruiting for vocations important (Table LVI).

In Lafayette diocese, a vocations director was assigned to the year round recruitment of area boys for the priesthood. A substantial budget was allocated to him for advertising, personal contact and programs planned to attract boys into the seminary. Any reason given by a promising candidate was sufficient to allow him full recourse to the seminary. Every year, on at least one or more occasions, priests were invited to talk to their parishioners about vocations. The conclusions should indicate that praying for vocations and recruitment are most important.

Three out of four Catholic priests in Lafayette civil parish were still actively involved in recruiting among members of their parishes, for the priesthood, compared with fifty-five per cent of the non-Catholic clergymen. This difference was significant at the .05 level of confidence (Table LVII).

TABLE LVI

A COMPARISON BY AGE AS TO THE OPINION OF THE RESPONDENTS
CONCERNING RECRUITMENT, LAFAYETTE PARISH,
1972

Opinions of Priests Concerning Recruitment	Per Cent by Age		Total N=109	X ²	P
	45 and Over N=54	46 and Over N=55			
No answer	4	20	11	5.549	NS
It is not worth it any longer	20	3	12		
Traditional position	63	67	65		
Strictly opposed to such propaganda	<u>13</u>	<u>10</u>	<u>12</u>		
Total	100	100	100		

A substantial number (about 1/3) of the ministers felt very strongly against such canvassing. Most felt that such recruitment was odious; that a vocation was a sacred thing, the call coming from God himself, and that such recruitment often results in much loss of time and money, since the reasons for studying for the ministry were not spiritually motivated. Most Protestant ministers

noted that there was seldom a lack of vocations. On the contrary, there was always a surplus of vocations in their own denominations. Others felt their leadership and example should serve as a motivating factor to guide men and women to make a decision for Christ. Many of the ministry felt that actively seeking vocations to the ministry is the cause of some men and women becoming ministers for other motives than preaching the word of God, and explained many of the problems existing in the ministry today.

TABLE LVII

A COMPARISON BY RELIGIOUS DENOMINATION AS TO THE OPINION
OF THE RESPONDENTS CONCERNING IDEAS ON RECRUITMENT,
LAFAYETTE PARISH, 1972

Opinions of Priests Concerning Ideas on Recruitment	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No answer	9	16	11	8.045	.05
It is not worth it any longer	14	8	12		
Traditional position	73	55	65		
Strictly opposed to such propaganda	<u>4</u>	<u>21</u>	<u>12</u>		
Total	100	100	100		

A number of priests made no secret of the fact that they were frustrated and unhappy. Other priests admitted to much confusion about their work. When first ordained, they felt a confidence in their vocation, and their abilities to transfer this confidence to those entrusted to their care. One priest noted, "In the seminary, everything is cut and dried. If you are not sure of the answer, you can look it up, but when you get out in the world to deal with real people, things are not so clear. Even among priests, there is such a diversity of opinion, that one can hardly be sure we're on the same team."

"Nothing short of a wholesale conversion of priests in their attitude toward one another is going to work a significant change," reports Farrell (184, p. 3). The two extremes of traditionalism and progressivism present a problem to anyone considering a vocation in the priesthood. Most older priests run their parish by the book, scrupulously obeying Canon Law and rubrics with a fierce determination even though attendance at Mass, Confessions and Novenas drop off. He constantly guides his flock from what he believes to be complete moral decay in an increasingly hostile environment. On the other hand, the extreme progressive priests, with their long hair, fancy clothes and determination to stay as far away as possible from the chancery building and all concerned with it seem more like social workers than preachers. They are obviously distressed by traditionalists

in the priesthood. They find the hierarchy hopelessly out of touch with reality and despair of the lack of leadership. They feel profound loneliness as they face an uncertain future.

"This kind of open antagonism in the clergy between traditionalists and progressives is poisoning the well of vocations. . . . Until we can project authentic unity among ourselves, we can scarcely hope to turn the tide in the number of priestly candidates." (184, p. 7)

Priests and ministers who have had a genuine experience with Christ are more enthusiastic about leading others into vocations, whether they are traditionalists or progressives. They are convinced that what they are doing really counts; that what they do with their lives makes a difference in the lives of others and feel there is still value and viability in a life of dedication to the Gospel, but all expressed a need for mutual support.

Ordination of Woman

The Southwest Louisiana Register reported on the ordination of women:

"An ecumenical study group, which included two Catholic priests and a nun, has recommended the ordination of women and urged that 'qualified women be given full and equal participation in the policy and decision making and voice in the places of power' at all levels of the churches The report urged that church committees make theological studies of the possibility for ordaining women An ever growing number of theological investigations by various churches have repeatedly

come to the conclusion that there are no conclusive biblical, doctrinal, or theological reasons why women cannot exercise decision-making positions in the Church and receive ordination." (Southwest Louisiana Register, 5/14/72)

"the present danger is that priesthood has become so much a part of the culture that it is more concerned with maintaining a dying order than with recognizing a new order of existence that makes fullness of life possible for all persons, irrespective of race, caste or sex."

"To exclude women from priestly functions -- among them physical presence at the altar -- is to conform to those similarly exclusive groups, whether political or commercial, whose values are destructive to the human dignity and fulfillment that Christian faith attempts to further . . . here the equal practice and presence of women is increasingly recognized in those spheres of activity affirming and advancing the quality of human existence (such as law, medicine and education) then the Church must acknowledge this move for good and similarly reflect it in its structures and liturgical practice." (Jennifer Frost Lilius Morrison, Christianity and Crisis, March 6, 1972)

In Lafayette civil parish, the suggestion of women being apt and able to consecrate the Body and Blood of Christ was considered almost scandalous, although three times more of the young clergymen than did the older ones, reported having no objections to the ordination of women (Table LVIII). This difference was significant at the .10 level of confidence. Among Catholic priests, more than two to one were strongly opposed to the idea

of ordaining women (Table LIX). Non-Catholics accepted more readily than Catholics this idea, though some claimed to have valid reasons in keeping women from the clerical ranks. The observed differences were significant at the .01 level of confidence.

TABLE LVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
CONCERNING ORDINATION OF WOMEN,
LAFAYETTE PARISH, 1972

Attitude Concerning Ordination of Women	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	7	16	12	4.700	.10
No objection	32	13	22		
Strong objection	43	53	48		
We should do so	<u>18</u>	<u>18</u>	<u>18</u>		
Total	100	100	100		

TABLE LIX

A COMPARISON BY RELIGIOUS DENOMINATION AS TO THE OPINIONS
OF THE RESPONDENTS CONCERNING ORDINATION OF
WOMEN, LAFAYETTE PARISH, 1972

Attitude Concerning Ordination of Women	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	3	23	12	11.806	.01
No objection	23	21	22		
Strong objection	64	26	48		
We should do so	<u>10</u>	<u>30</u>	<u>18</u>		
Total	100	100	100		

Returning Clergymen

Almost double the number of younger clergymen reported that they would welcome the utilization of clergymen who have left the priesthood for various reasons and expressed disappointment that nothing has been done to accomplish this with dignity and love. Most believe that if a clergyman left the church, there must have been good reasons for his doing so. Almost three out of four Catholic priests would like to see these priests activated so that their talents and education in the ministry could be utilized, and they felt it was an unnecessary waste of trained personnel at a time when they were needed so badly in the diocese (Table LXI). The differences among denominations in this regard were not significant at the .20 level of confidence.

TABLE LX

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
CONCERNING ACCEPTANCE OF CLERGYMEN WANTING TO RETURN,
LAFAYETTE PARISH, 1972

Attitude Toward Acceptance of Clergymen Wanting to Return	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	7	14	11	11.135	.01
No objections to their returning	24	33	28		
Strong objections to their returning	17	33	25		
Really they should be utilized intelligently	<u>52</u>	<u>20</u>	<u>36</u>		
Total	100	100	100		

Within the age dimension, however, there were strong differences of opinion and these were significant at the .01 level of confidence (Table LX). Three-fourths (76 per cent) of the younger clergymen felt that these inactive clergymen should be utilized in some way as compared with about half (53 per cent) of the older clergymen.

TABLE LXI

A COMPARISON BY RELIGIOUS DENOMINATION AS TO THE OPINIONS
OF THE RESPONDENTS CONCERNING ACCEPTANCE
OF CLERGYMEN WANTING TO RETURN,
LAFAYETTE PARISH, 1972

Attitude Toward Acceptance of Clergymen Wanting to Return	Per Cent by Religious Affiliation		Total N=109	X^2	P
	Catholic N=62	Non-Catholic N=47			
No response	5	19	11	1.053	NS
No objections to their returning	27	30	28		
Strong objections to their returning	26	23	25		
Really they should be utilized intelli- gently	<u>42</u>	<u>28</u>	<u>36</u>		
Total	100	100	100		

Dr. Martin Luther King

It was interesting to study the answers of the Lafayette clergymen. Twenty per cent disapproved of the work of Dr. King very strongly and some expressed themselves very forcefully on the subject. Seventy-four per cent, however, expressed at least some approval of his stands, with some making sure that this did not mean approval of his methods, necessarily. Very little difference was evident between the young and the old as evidenced by the extremely low X^2 value of .201 which was not significant at the .20 level of confidence (Table LXII).

TABLE LXII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD DR. MARTIN LUTHER KING,
LAFAYETTE PARISH, 1972

Opinion Toward Dr. King	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No answer	4	7	6	.201	NS
Disapprove	22	18	20		
Approve	43	42	42		
Approve very strongly	<u>31</u>	<u>33</u>	<u>32</u>		
Total	100	100	100		

The second variable, the comparison among Catholic priests and non-Catholic clergymen, showed a significant difference at the .10 level of confidence. Only eighteen per cent of the priests disapproved of Dr. King's work while 24 per cent of the non-Catholic clergymen expressed such an attitude. Fifty per cent of the Catholic priests approved with restrictions, while 32 per cent of the ministers did exactly that. On the other hand, 27 per cent among the Catholic priests approved very strongly, while thirty-eight per cent of the non-Catholic clergymen stood for that same attitude (Table LXIII).

TABLE LXIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD DR. MARTIN LUTHER KING,
LAFAYETTE PARISH, 1972

Opinion Toward Dr. King	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No answer	5	6	6	7.291	.10
Disapprove	18	24	20		
Approve	50	32	42		
Approve very strongly	<u>27</u>	<u>38</u>	<u>32</u>		
Total	100	100	100		

Comparing the white and black clergymen, it was found that twenty-four per cent of the white clergymen disapproved of Dr. King, forty-eight per cent approved with reservations and only twenty-two per cent approved wholeheartily, while twelve per cent of the black clergymen approved with some reservation and eighty-eight per cent approved wholeheartily.

The Berrigan Brothers

The Berrigan Brothers, Daniel and Philip, both Catholic priests, have become public figures due to their stand against the war in Vietnam. The specter of a Catholic priest being arrested for political actions has been rather uncommon in the American Society. The Catholic Church also has frowned upon

priests becoming involved in politics, but Father Daniel Berrigan, S.J., has undoubtedly been instrumental in shaping attitudes in the United States with respect to the Vietnam War. The degree of a minister's approval or disapproval of the actions of the Berrigan brothers was probed.

Thirty-nine per cent of the respondents disapproved very strongly of the stand taken by the Berrigans and the violence advocated by the burning of draft cards and the plot to kidnap a leading statesman. Most rejected their methods but had some admiration for their stand that the war was unjust and immoral. An admiration of the courage of the Berrigan brothers was noted, and most priests and ministers who commented on the question thought they had been unfairly treated. A number of the younger, more sensitive priests spoke out against the prejudice of the judge who presided over the trial of the brothers (The Harrisburg Seven trial), noting that the sentence imposed was for smuggling letters out of prison which is no longer considered a crime. They commented that the sentence imposed was unusually cruel and unjust.

Sixteen per cent of the ministers of all denominations considered the Berrigans as modern prophets, valuable witnesses through their lives and through their ministry. One priest noted, "just like Jeremiah, they are prodding into the conscience of the American people, and are going to oblige us to renew our thinking or overcome our lack of it by their stand."

The Nixon administration and the F.B.I. were criticized by a number of priests, who called the testimony of Boyd F. Douglas, Jr., the government witness in the case of the Harrisburg Seven, contemptible and inconsistent.

Younger priests involved as respondents in the study commented on the suppression of any kind of news releases of the Berrigan brothers by the diocesan newspaper, the Morning Star, during the height of the trial when newspapers all over the country were carrying the story. They said that such releases would not be a detriment to people who were capable of thinking for themselves and making judgements about such incidents for themselves. They felt the Catholic public needs to be informed without bias, deserving respect for being able to form an opinion.

More of the older clergymen (46 per cent) disapproved strongly of the Berrigans' stand, compared with the younger ones (33 per cent). Most of those who considered them prophets (22 per cent) were younger as compared with the older ones (9 per cent) (Table LXIV). At any rate, however, the differences were not significant at the .20 level of confidence. When the Catholic priests and the non-Catholic ministers were compared, a significant difference was found at the .05 level of confidence (Table LXV). More of the non-Catholic clergymen (47 per cent) disapproved than did the Catholics (34 per cent). More of the Catholics (23 per cent) considered them as prophets as compared with the non-Catholics (6 per cent).

TABLE LXIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE BERRIGAN BROTHERS,
LAFAYETTE PARISH, 1972

Opinion of Berrigan Brothers	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
Considered as prophets	22	9	16	4.469	NS
Approved of their stand	4	2	3		
Generally approved, with reservation	33	27	30		
Disapproved	33	46	39		
No response	<u>8</u>	<u>16</u>	<u>12</u>		
Total	100	100	100		

TABLE LXV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE BERRIGAN BROTHERS,
LAFAYETTE PARISH, 1972

Opinion of Berrigan Brothers	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
Considered as prophets	23	6	16	6.939	.05
Approve of their stand	2	4	3		
Generally approve, with reservation	35	24	30		
Disapprove	34	47	39		
No response	<u>6</u>	<u>19</u>	<u>12</u>		
Total	100	100	100		

Father Groppi

More of the clergymen of Lafayette Parish approved than disapproved Father James E. Groppi's stand, although a large number of them did not know who he was. Generally forty-seven per cent among them approved the stand of the Milwaukee priest, at least with some reservation. Fifty-five per cent of the younger clergymen approved of him, while only 38 per cent of the older men did so. In endorsing him very strongly, only 9 per cent of the older men did so, while 20 per cent of the younger men went that way. These differences were significant at the .20 level of confidence (Table LXVI).

TABLE LXVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD FATHER GROPPi, LAFAYETTE PARISH, 1972

Attitude of Priests Toward Father Groppi	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No answer	13	20	16	3.312	.20
Disapprove	32	42	37		
Approve	35	29	32		
Very strongly	<u>20</u>	<u>9</u>	<u>15</u>		
Total	100	100	100		

By religious affiliation, the differences, however, were not significant at the .20 level of confidence although 58 per cent of the Catholics as compared with 32 per cent of the non-Catholics approved of Father Groppi and his work (Table LXVII).

TABLE LXVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD FATHER GROPPi,
LAFAYETTE PARISH, 1972

Attitude of Priests Toward Father Groppi	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No answer	6	30	16	2.391	NS
Disapprove	36	38	37		
Approve	40	21	32		
Very strongly	<u>18</u>	<u>11</u>	<u>15</u>		
Total	100	100	100		

Cesar Chavez

This question about Cesar Chavez was suggested in order to elicit opinions about work with labor unions. Cesar Chavez, with the support of organized labor, has been fighting laws enacted in a few Western States depriving him and the United Farm Workers Union of the right to organize secondary boycotts and organizational strikes; thus trying to force a nonunion grower to negotiate a union

contract. Of those who answered better than one out of three (35 per cent) strongly disapproved, an almost like amount (37 per cent) had some admiration for him and a little more than one in four Lafayette clergymen (28 per cent) admired him very much.

Separating the men into groups by age, more of the younger men indicated strong admiration for him (31 per cent) than did the older men (13 per cent). Thirty-one among the older clergymen disapproved of him and his methods, while only twenty-two per cent of the younger men did so. The difference was significant at the .10 level of confidence (Table LXVIII).

TABLE LXVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD CESAR CHAVEZ, LAFAYETTE PARISH, 1972

Opinion of Cesar Chavez	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No answer	19	25	22	5.054	.10
Disapprove	22	31	27		
Approve	28	31	29		
Approve very strongly	<u>31</u>	<u>13</u>	<u>22</u>		
Total	100	100	100		

In looking at the religious denomination of the clergymen, the Catholics reported admiring him more readily than did the non-Catholics (66 per cent compared with 32 per cent) and this difference was significant at the .20 level of confidence (Table LXIX).

TABLE LXIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF RESPONDENTS TOWARD CESAR CHAVEZ,
LAFAYETTE PARISH, 1972

Opinion of Cesar Chavez	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No answer	10	38	22	3.985	.20
Disapprove	24	30	27		
Approve	37	19	29		
Approve very strongly	<u>29</u>	<u>13</u>	<u>22</u>		
Total	100	100	100		

Social Problems in Lafayette Parish

The clergymen were asked to name injustices or evils they could readily notice in Lafayette civil parish. Barely one-half of the clergymen answered this question, and their response can be grouped under eight headings, ranking them in order according to the number of times they were mentioned:

1. Education. This is a basic need of our society. The schooling available to the poor in our midst is inadequate. The cycle of poverty continually breeding more poverty will never be broken unless all citizens use their imagination to lovingly cooperate in every way possible with the public school system.
2. Job Opportunities. Jobs are essential to assure self-respect and build the virtues to be exemplified by citizens. The problem with minority unemployment is serious. Fair employment practices have not been enforced. So much effort has been spent to establish and develop the University of Southwestern Louisiana that any other type of education became secondary, especially vocational education. The skills and energies of many among the citizens have not been put to use, for example in the oil industry. A suit has been filed by HEW against the Catholic school system. Such a step reveals to all honest onlookers the lack of sincerity of religious leaders, with respondents indicating for example, the lack of black employees in the Catholic Diocesan office where only the janitor was black.
3. Lack of decent housing. Decent housing was scarce and restricted housing patterns and unfair living conditions added to the problems of unemployment and education.

4. Welfare programs. Welfare assistance programs as they existed were considered an affront to the dignity and privacy of citizens.

5. Correction reform. The backlog of cases in the courts was reported as suggesting the greed of lawyers and the mentality of many among those in public office. If a person was white and of one had money or political influence one could always find a way to solve his problems; the reverse was not necessarily true.

6. Drug Abuse. It was reported all over the parish. Nothing was being done to stop it, apparently. It was considered impossible that drug traffic took place without the tolerance of public officials.

7. Lack of Social Concern of Many Lafayette companies. Many companies have made pronouncements on social justice, yet many pay salaries which are barely above the minimum wage and offer few fringe benefits. There has been very little benefits of unionism in the parish. Many companies have adopted a plantation-type paternalistic attitude toward their employees.

8. Pornography. It was contributing to the deterioration of moral standards, according to several of the non-Catholic ministers. They felt that a person could buy all types of hard-core pornographic material readily.

CHAPTER V

OPINIONS ON ROLE FUNCTIONS

This chapter attempted to establish through thirty different questions the role concept of priests and ministers and of their relationship to the world in which they live. This list does not encompass all of the qualities that have been attributed to priests and/or ministers, but these might give some ideas to directors of continuing education about the goals and ambitions of the men with whom they work.

Each of the listed role attributes was approached by a question, an example of which follows: What importance do you give yourself in this role? How important is it for you as a priest or minister to be known as a man of prayer?

Man of Prayer

The people of God are crying out for strong and solid teaching on prayer that would meet their needs and their problems. Christians need to know ways of praying through the scriptures, to see the Lord present in their own life and to know him as loving them. Who can teach this love of God better than the minister and/or priest. Almost all the priests and ministers of Lafayette civil parish acknowledge this obligation as theirs.

Dividing the clergymen by age did not produce any significant difference at the .20 level of confidence. Eighty-seven per cent of both groups felt being men of prayer was exceedingly important (Table LXX). Divided by denomination, the non-Catholics (81 per cent) generally did not give as much importance to this aspect as did the priests (92 per cent) and this difference was significant at the .20 level of confidence (Table LXXI).

TABLE LXX

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF MEN OF PRAYER,
LAFAYETTE PARISH, 1972

Opinion Toward Clergymen Role as Men of Prayer	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	2	2	2	.001	NS
Totally immaterial	2	2	2		
Not important	0	0	0		
Important	5	5	5		
Very important	4	4	4		
Exceedingly important	<u>87</u>	<u>87</u>	<u>87</u>		
Total	100	100	100		

TABLE LXXI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF MEN OF PRAYER,
LAFAYETTE PARISH, 1972

Opinion Toward Clergymen Role as Men of Prayer	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No response	2	2	2	4.414	.20
Totally immaterial	2	2	2		
Not important	0	0	0		
Important	1	10	5		
Very important	3	5	4		
Exceedingly important	<u>92</u>	<u>81</u>	<u>87</u>		
Total	100	100	100		

Conducting Meaningful Services

Clergymen were very conscious of their responsibility as leaders of a congregation at worship. Catholic priests have been jolted out of their complacency since Mass is now being offered in English. Even those who would claim to be disinterested would not dare face the congregation without careful preparation. After all it is the most important time to reach people and to be able to influence them in a positive fashion, and the clergy of Lafayette civil parish understand the extreme importance of this duty exceedingly well.

There was a very high concern (eighty-six per cent) of the clergymen concerning this affect of their work. Ninety per cent of the Catholic priests and eighty-one per cent of the non-Catholic ministers explained themselves as constantly involved in this facet of their ministry and were always anxious to be better accepted by the congregation (Table LXXIII). The age differential produced the same kind of result, with 83 per cent of the younger and 88 per cent of the older clergymen responding exceedingly important to this question (Table LXXII). In both instances, age and denomination, the differences were not significant.

TABLE LXXII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF MAKING SERVICES MORE MEANINGFUL,
LAFAYETTE PARISH, 1972

Opinion Toward Making Services More Meaningful	Per Cent by Age		Total N=109	x ²	P
	45 and Under N=54	46 and Over N=55			
No response	4	2	3	.994	NS
Totally immaterial	4	2	1		
Not important	0	0	0		
Important	0	2	3		
Very important	9	6	7		
Exceedingly important	<u>83</u>	<u>88</u>	<u>86</u>		
Total	100	100	100		

TABLE LXXIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF MAKING
SERVICES MORE MEANINGFUL, LAFAYETTE
PARISH, 1972

Opinion Toward Making Services More Meaningful	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	6	3	1.569	NS
Totally immaterial	2	0	1		
Not important	0	0	0		
Important	4	2	3		
Very important	4	11	7		
Exceedingly important	<u>90</u>	<u>81</u>	<u>86</u>		
Total	100	100	100		

Keeping Up to Date

Most ministers considered it of great relevance to be up to date and most did so by reading not only denominational publications but journals, magazines and newspapers.

Looking over the clergy by age we found the younger men did not place as much emphasis on this aspect of their life and this accounted for the fact that a significant difference was found at the .20 level of confidence. Sixty-one per cent of the younger clergymen considered keeping up-to-date as compared with 76 per cent of the older clergymen (Table LXXIV). Catholics (71 per

cent and non-Catholics (66 per cent) differed hardly at all in the proportions considering this role function as exceedingly important, and this difference was not significant at the .20 level of confidence (Table LXXV).

TABLE LXXIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF KEEPING UP WITH DEVELOPMENTS,
LAFAYETTE PARISH, 1972

Opinion Toward Keeping up with Developments in the Liturgy	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	4	2	3	4.404	.20
Totally immaterial	0	2	1		
Not important	0	0	0		
Important	15	13	13		
Very important	20	7	14		
Exceedingly important	<u>61</u>	<u>76</u>	<u>69</u>		
Total	100	100	100		

TABLE LXXV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF KEEPING UP
WITH DEVELOPMENTS, LAFAYETTE
PARISH, 1972

Opinion Toward Keeping up with Developments in the Liturgy	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No response	2	4	3	0.249	NS
Totally immaterial	1	0	1		
Not important	0	0	0		
Important	13	15	13		
Very important	13	15	14		
Exceedingly important	<u>71</u>	<u>66</u>	<u>69</u>		
Total	100	100	100		

Recruiting and Instructing Converts

The Lord charged his Church to make disciples of all nations. This mission has been committed principally to clergymen. The ecumenical movement has raised serious doubts over the propriety of indiscriminate recruiting and the accepted fact today is that a Christian must be formed as well as informed, forcing many clergymen to look at "convert work" through different eyes.

Comparing the younger clergy and the older ones, it was found that while 13 per cent of the younger ones considered this role as totally immaterial and irrelevant, only one per cent of the older clergymen felt the same way. On the other hand, while about half of the older men (51 per cent) still considered the work exceedingly important only one-third of the younger men (33 per cent) had this kind of outlook on this facet of their work. This difference, however, was not significant at the .20 level of confidence (Table LXXVI).

Looking at the denomination breakdown the men had substantially the same attitude, with 40 per cent of the Catholic and 45 per cent of the non-Catholics considering recruiting and instructing converts exceedingly important (Table LXXVII). This difference was not significant at the .20 level of confidence.

TABLE LXXVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF INSTRUCTING AND RECRUITING
CONVERTS, LAFAYETTE PARISH, 1972

Opinion Toward Instructing and Recruiting Converts	Per Cent by Age		Total N=109	x ²	P
	45 and Under N=54	46 and Over N=55			
No response	3	2	2	2.721	NS
Totally immaterial	4	1	3		
Not important	9	0	5		
Important	31	22	26		
Very important	20	24	22		
Exceedingly important	<u>33</u>	<u>51</u>	<u>42</u>		
Total	100	100	100		

TABLE LXXVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF INSTRUCTING
AND RECRUITING CONVERTS, LAFAYETTE
PARISH, 1972

Opinion Toward Instructing and Recruiting Converts	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No response	0	5	2	1.679	NS
Totally immaterial	3	2	3		
Not important	7	2	5		
Important	29	23	26		
Very important	21	23	22		
Exceedingly important	<u>40</u>	<u>45</u>	<u>42</u>		
Total	100	100	100		

Fund Raising

About three-fourth of the clergymen considered fund-raising activities as beneath the dignity of a man dedicated to the service of God. Some of those who considered such a function of some importance, about one in five, stated that the duty of the pastor was to inform the members of the congregation and once informed and made aware of the needs, they would usually provide the proper support. About one-half (48 per cent) of both age

groups considered this role function as totally immaterial. No significant difference was evident at the .20 level of confidence (Table LXXVIII).

When the clergymen were divided in two groups according to religious denomination, it was found that only one per cent of the priests declared that fund-raising was an exceedingly important function, while eleven per cent of the non-Catholic priests had the same outlook. Conversely 58 per cent of the Catholic priests declared that it was totally immaterial, while 34 per cent of the ministers were of the same opinion. These differences were significant at the .10 level of confidence (Table LXXIX).

TABLE LXXVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF FUND RAISING,
LAFAYETTE PARISH, 1972

Opinion Toward Fund Raising	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
Exceedingly important	3	7	6	.992	NS
Very important	6	7	7		
Important	17	18	17		
Not important	24	20	22		
Totally immaterial	48	48	48		
No response	<u>2</u>	<u>0</u>	<u>1</u>		
Total	100	100	100		

TABLE LXXIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF RESPONDENTS TOWARD THE ROLE OF FUND RAISING,
LAFAYETTE PARISH, 1972

Opinion Toward Fund Raising	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
Exceedingly important	1	11	6	8.969	.10
Very important	5	8	6		
Important	18	17	17		
Not important	18	28	22		
Totally immaterial	58	34	48		
No response	<u>0</u>	<u>2</u>	<u>1</u>		
Total	100	100	100		

Administrator

Whether an ordained man likes it or not he has to be a business administrator and his success will depend at least partially upon his ability in this area of work. Almost half of the clergymen (44 per cent) in Lafayette civil parish thought so and expressed themselves that way in the interview.

Looking at the clergymen by age, the younger group was a lot more outspoken against this being a priestly function as exemplified by the fact that 64 per cent of them thought it not

important or immaterial, while only 41 per cent of the older men entertained the same thoughts. Only 34 per cent of the younger men thought of this as an important role, while 55 per cent of the older men considered it is so, and this difference was significant at the .20 level of confidence (Table LXXX).

Studying the other dependent variable, denomination, 63 per cent of the Catholic priests pronounced themselves against this role, while only 43 per cent of the ministers also did so. On the other hand, about one-third of the ministers (30 per cent) found this to be at least a very important role, while only about one priest in eight (13 per cent) went along with such a thought. These differences were significant at the .20 level of confidence (Table LXXXI).

TABLE LXXX

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF BUSINESS ADMINISTRATOR,
LAFAYETTE PARISH, 1972

Opinion of Role of Business Administrator	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
Exceedingly important	4	4	4	6.207	.20
Very important	11	22	16		
Important	19	29	24		
Not important	20	9	15		
Totally immaterial	44	34	39		
No response	<u>2</u>	<u>2</u>	<u>2</u>		
Total	100	100	100		

TABLE LXXXI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF BUSINESS
ADMINISTRATOR, LAFAYETTE PARISH, 1972

Opinion of Role of Business Administrator	Per Cent by Religious Affiliation		Total N=109	X^2	P
	Catholic N=62	Non-Catholic N=47			
Exceedingly important	3	4	4	6.306	.20
Very important	10	26	16		
Important	24	23	24		
Not important	16	13	15		
Totally immaterial	47	30	39		
No response	<u>0</u>	<u>4</u>	<u>2</u>		
Total	100	100	100		

Involvement in Ecumenism

Catholic priests in the Diocese of Lafayette talk ecumenism, but the concept implied in the word is far from the mind and heart of most Catholic priests as well as almost all Protestant ministers.

The organization of the Lafayette Ministerial Alliance in the city of Lafayette has increased the desire of ministers of different denominations to work together on social problems, but basic religious differences still keep them skeptical of

accomplishing anything of major worth in the religious field. In past years, any coming together of different denominations was usually preceded by a Catholic Mass, certainly not a way of making Christians other than Catholics feel welcome. This practice has changed to a Bible Worship Service where ministers, priests and lay men and women of the various congregations read from the scriptures and offer prayers common to their own denominations. A special Thanksgiving service has been promoted each year by the Ministerial Alliance. It has been well attended by Protestants, but only by a token representation of Catholics.

Since the advent of Catholic Pentecostals in the Church, both Catholics and Protestants have been finding common grounds of worship. Catholic priests who are involved in the movement note that often they have felt that persons of other religions had a more personal relationship with God in their daily lives than did most Catholics. One priest noted "the only thing our 'separated brethern' are separated from is us." Con-celebration was strictly forbidden by authorities, although a non-Catholic minister in the Lafayette Diocese could take part in a mixed-marriage ceremony. A non-Catholic was still discriminated against and made to feel that way. Most priests felt that con-celebration would not be a scandal to members of the congregation who had a much more Christian understanding of the

meaning of ecumenism than did most ordained men. Many respondents felt the need for more study to obtain more information on other religions. They felt it was most important never to become isolated from the community at large and especially be sensitive enough never to demean other religions.

Twenty-four per cent of the younger ministers and only eleven per cent of the older men considered it to be an extremely important priestly duty to be concerned with ecumenism. This difference, however, was not significant at the .20 level of confidence (Table LXXXII).

TABLE LXXXII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD PRIESTLY INVOLVEMENT IN ECUMENICAL
MINISTRY, LAFAYETTE PARISH, 1972

Attitude Toward Priestly Involvement in Ecumenical Ministry	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	2	2	2	4.185	NS
Totally immaterial	20	27	24		
Not important	11	18	15		
Important	24	24	24		
Very important	19	18	18		
Exceedingly important	<u>24</u>	<u>11</u>	<u>17</u>		
Total	100	100	100		

Almost three times more Catholics (24 per cent) than non-Catholics (9 per cent) considered it exceedingly important to be active in ecumenical ministry. The difference was significant at the .10 level of confidence (Table LXXXIII).

TABLE LXXXIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD PRIESTLY INVOLVEMENT IN
ECUMENICAL MINISTRY, LAFAYETTE PARISH, 1972

Attitude Toward Priestly Involvement in Ecumenical Ministry	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	4	2	7.917	.10
Totally immaterial	24	23	24		
Not important	15	15	15		
Important	26	21	24		
Very important	11	28	18		
Exceedingly important	<u>24</u>	<u>9</u>	<u>17</u>		
Total	100	100	100		

Teacher of Religion

The teacher of religion, sometimes called a catechist, stands between God and man, a prophet pointing out and interpreting the Word in human events. His task then is to help the students

read the word, recognizing and interpreting the actions of God in their lives; that is to interpret their life experiences in the light of faith, to discover a Christian meaning in their lives, to come to a personal union with God in Christ, and hence to a deepening conversion rooted in their commitment and communion with Christ.

All religious teaching must be marked with the deepest respect for the freedom of the person. Faith is a gift of self, and no catechist can force or demand it from others.

More than half of the men in Lafayette civil parish were formed professionally before Vatican II at a time when the approach was essentially apologetic or better concerned with proofs. Most of these proofs were designed as an insurance for the teacher, but were worth nothing as answers to convince others.

In a recent study in Holy Cross Parish in Lafayette (187) it was found that only a small percentage of parents were attending any form of adult education, although the Religious Education program in the parish called for the parents' involvement in the children's religious education. It was also found that the teachers were not much further advanced in an understanding of doctrine than were the parents. Fifty per cent of the families totally neglected the religious education of their children.

or changed. Eighty-three per cent of those who had used the Baltimore catechism did not believe that the major moral issues of our day should have an important place in religious education. Of those who sent their youngsters to Catholic schools, and saw no further responsibility, 92 per cent thought that scripture was to be interpreted literally, and 92 per cent thought that the major moral issues of our day did not have an important place in religious education. Only one in three saw the need for adult religious education. As parents participated more in adult education, their approach to teaching their youngsters became more diverse and more flexible. There was a greater tendency for parent to look forward to their sessions with their children. An involvement in adult education increased, there was an increase in the use of the "On Our Way" series, the Bible and movies as tools for religious education. The use of the Baltimore Catechism decreased sharply.

The study revealed that several levels of religious education were necessary. A sizable number of the people did not understand even the basic truths of the Catholic faith while others were ready for a more sophisticated study of the faith.

The failure of parents to respond to the adult education program was as harmful to the children as it was to the parents. It was found that a need existed to understand why some adults either feared or were apathetic toward religious education so that programs could be geared to their needs and mentality. Parents who were baffled by the major moral questions of the day as a rule did not want to teach their youngsters.

Analyzing the clergymen by age, it was found that fewer of the younger respondents (45 per cent), compared with the older respondents (62 per cent), considered the teacher of religion role as being very or exceedingly important. Sizeable proportions, however, of both groups (28 per cent) felt that this role was immaterial or unimportant. There was a significant difference between the two groups at the .20 level of confidence (Table LXXXIV).

Denominationally viewed, 65 per cent of the non-Catholic clergymen and 73 per cent of the Catholic priests give at least some importance to this as one of their role functions. There was not a significant at the .20 level of confidence (Table LXXXV).

TABLE LXXXIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF RELIGION TEACHER,
LAFAYETTE PARISH, 1972

Opinion Toward Role as Religion Teacher	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	1	2	2	7.220	.20
Totally immaterial	15	7	11		
Not important	15	20	17		
Important	24	9	17		
Very important	15	24	19		
Exceedingly important	<u>30</u>	<u>38</u>	<u>34</u>		
Total	100	100	100		

TABLE LXXXV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF RELIGION
TEACHER, LAFAYETTE PARISH, 1972

Opinion Toward Role as Religion Teacher	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	5	2	4.157	NS
Totally immaterial	9	13	11		
Not important	18	17	17		
Important	23	8	17		
Very important	16	23	19		
Exceedingly important	<u>34</u>	<u>34</u>	<u>34</u>		
Total	100	100	100		

Working with Community Organizations

In the old days it used to be easier to answer the inquiries of people wanting to know what it takes to be a good Catholic or a good Baptist, etc. They were told that they had to be good parishioners, go to Mass or attend church every Sunday, support the church, receive communion regularly, etc.

Today, many new answers are arising and people are often frustrated and confused. Some readily say that you don't have to be a good parishioner to be a good church-member although many would admit readily that one would have difficulty being a good Christian and leading a very fine Christian life by one's self. The point of the argument today would lie in many instances, in providing the support and the encouragement to one another as we try with the best of intentions to lead a Christian life and carry our faith into the world.

When the clergymen of Lafayette Parish were divided by age, the differences between groups were slight. Eighty-one per cent of the older clergymen and 69 per cent of the younger ones felt this role function was important. This difference was not significant at the .20 level of confidence (Table LXXXVI). Divided by religious denominations, the Catholics (81 per cent) considered involvement as an important role function, while only 68 per cent of the ministers thought such a role was theirs indicating a significant difference at the .05 level of confidence (Table LXXXVII).

TABLE LXXXVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF WORKING WITH COMMUNITY
ORGANIZATIONS, LAFAYETTE PARISH,
1972

Opinion About Working with Community Organizations	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	3	0	2	2.251	NS
Totally immaterial	11	8	9		
Not important	17	11	14		
Important	28	27	27		
Very important	19	27	23		
Exceedingly important	<u>22</u>	<u>27</u>	<u>25</u>		
Total	100	100	100		

TABLE LXXXVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD PRIESTS WORKING WITH
COMMUNITY ORGANIZATIONS, LAFAYETTE PARISH,
1972

Opinion About Working with Community Organizations	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic	Non-Catholic			
	N=62	N=47			
No response	0	4	2	11.858	.05
Totally immaterial	5	15	9		
Not important	14	13	14		
Important	31	23	27		
Very important	32	11	23		
Exceedingly important	<u>18</u>	<u>34</u>	<u>25</u>		
Total	100	100	100		

Involvement in the Peace Movement

Less than 40 per cent of the ordained men of Lafayette Parish thought that involvement in the peace movement was worthy of their ministry. Some were definite in pointing out that the conscience of the members of their congregations needed to be formed before any involvement takes place in demonstrations, picketing and protests. No significant difference was observed at the .20 level of confidence when the men were separated by age. Fifty-two per cent of the younger respondents and 67 per cent of the older respondents considered such involvement as immaterial or unimportant (Table LXXXVIII).

TABLE LXXXVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF WORKING IN THE PEACE MOVEMENT,
LAFAYETTE PARISH, 1972

Opinion on Working in the Peace Movement	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	3	0	2	4.678	NS
Totally immaterial	37	47	42		
Not important	15	20	17		
Important	19	9	14		
Very important	17	9	15		
Exceedingly important	<u>9</u>	<u>15</u>	<u>12</u>		
Total	100	100	100		

When they were separated by religious denominations, it was found that 19 per cent of the non-Catholics and 7 per cent of the Catholics thought it was exceedingly important to be thus involved, while 58 per cent of the non-Catholics thought it was unimportant or immaterial, compared with 61 per cent of the Catholics. These differences were significant at the .01 level of confidence (Table LXXXIX).

TABLE LXXXIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF WORKING IN
THE PEACE MOVEMENT, LAFAYETTE PARISH, 1972

Opinion on Working in the Peace Movement	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	4	2	14.011	.01
Totally immaterial	37	49	42		
Not important	24	9	17		
Important	21	4	14		
Very important	11	15	13		
Exceedingly important	<u>7</u>	<u>19</u>	<u>12</u>		
Total	100	100	100		

Working for Racial Justice

The clergymen of Lafayette civil parish have done their share in this area and although some are known and will readily acknowledge their prejudices in this area, many have worked very zealously in breaking down some of the barriers preventing integration. About three out of four among the clergymen (74 per cent) gave this work an important rating for them as a clergymen in that arena. Comparing young and older groups, there were no real important areas of difference as evidenced by the lack of a significant difference at the .20 level of confidence (Table XC).

TABLE XC

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF BECOMING INVOLVED AND WORKING
FOR SOCIAL JUSTICE, LAFAYETTE PARISH, 1972

Opinion Toward Becoming Involved and Working for Social Justice	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	2	2	2	1.606	NS
Totally immaterial	22	20	21		
Not important	6	2	3		
Important	11	11	11		
Very important	22	29	26		
Exceedingly important	<u>37</u>	<u>36</u>	<u>37</u>		
Total	100	100	100		

In the denominational division, better than one third of the non-Catholic clergy (34 per cent) felt that this work was totally immaterial and not priestly, while only 11 per cent of the priests felt that same way. Also 61 per cent of the ministers look at this role as having importance, while 82 per cent of the Catholic priests felt that same way. These differences were significant at the .01 level of confidence (Table XCI).

TABLE XCI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF BECOMING
INVOLVED AND WORKING FOR SOCIAL JUSTICE,
LAFAYETTE PARISH, 1972

Opinion Toward Becoming Involved and Working for Social Justice	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No response	0	5	2	13.605	.01
Totally immaterial	11	34	21		
Not important	7	0	3		
Important	16	4	11		
Very important	29	21	26		
Exceedingly important	<u>37</u>	<u>36</u>	<u>37</u>		
Total	100	100	100		

Recruiting for Vocations

When the clergymen were divided by age, it was found that 51 per cent of the older men felt such work was exceedingly important, while only one-half that number (26 per cent) among the younger group rated it that high, thus explaining partly the significant difference at the .20 level of confidence (Table XLII).

TABLE XCII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF RECRUITING FOR VOCATIONS,
LAFAYETTE PARISH, 1972

Opinion Toward Recruiting for Vocations	Per Cent by Age		Total N=109	X ²	P
	45 and Under N=54	46 and Over N=55			
No response	7	0	4	6.591	.20
Totally immaterial	7	8	7		
Not important	19	9	14		
Important	19	16	17		
Very important	22	16	19		
Exceedingly important	<u>26</u>	<u>51</u>	<u>39</u>		
Total	100	100	100		

When the clergymen were divided by denomination, 57 per cent of the non-Catholics were found to give this work some degree of importance, while 88 per cent of the Catholic priests did the same; on the other hand, 34 per cent of the ministers were opposed to it, finding such a role not in keeping with their calling, while only 12 per cent of the priests felt the same way. These differences were significant at the .01 level of confidence (Table XCIII).

TABLE XCIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF RECRUITING
FOR VOCATIONS, LAFAYETTE PARISH, 1972

Opinion Toward Recruiting for Vocations	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	9	4	21.431	.01
Totally immaterial	7	8	7		
Not important	5	26	14		
Important	16	19	17		
Very important	32	2	19		
Exceedingly important	<u>40</u>	<u>36</u>	<u>39</u>		
Total	100	100	100		

Developing a Sense of Community Spirit

Both Protestant and Catholic clergymen showed an equal desire to cooperate and work with the people. Both also desired to be of service to their people and to the community at large.

In the area of public relations it was found that Protestant ministers had a more positive attitude toward their congregations. They were much more conscientious in their approach to details involving the laity, due to the fact that they had to please the majority of the congregation or face the loss of their position. Catholic priests whose tenures were at the disposition of the bishop tended to worry less about pleasing the congregation or consulting with them on matters involving the parish.

Protestant ministers relied on public media, newspapers, posters, television, radio, to publicize special events such as revivals and visiting clerics. The majority of Catholic priests found these media of little value, saying that their people did not read the papers, or were not concerned with missionary priests visiting their parishes. It was also found that public relations efforts were much more successful in other dioceses than they were in the Lafayette diocese.

Protestant ministers had much better training for management than did the Catholics. They were responsible directly to the people for managerial skills, and were assisted in many areas of management by professional people on lay boards.

The efforts of ministers and priests to make their services more meaningful to the people were found to be almost equal. Their willingness and eagerness to seek new avenues of communication were equal.

A significant difference was seen in the outlook on developing a sense of community among the congregation. Most Protestants realized their responsibility in this area and the importance of training lay leaders. It was noted by many priests that many of the lay leaders in their parishes had received leadership training that did not benefit the church at all. An example was the training provided by the Cursillo Movement which had often proved disastrous for lay leadership in the Catholic Church. The priests who spoke against this type of leadership noted that persons so trained often possessed a very self-centered religiosity -- "ingrown, inward and of questionable benefit." They said every effort to work with them achieved nothing, and there was no possibility of their working with lay organizations. Efforts of priests to supplant the leaders of the movement have come to naught and protests against this type of leadership has brought nothing but scorn for the protestors.

Many priests (193) regarded "parents as people to be manipulated rather than sincere participants in religious growth. . ."

They refused "to recognize the fact that literally thousands of sophisticated Catholic parents exist today, parents who have abandoned any real hope in a leadership that refuses to grant them either credibility or capability. So many of these parents have tried a stint in parish programs, running smack into unreal advise and parish politics . . . that they have given up and become 'apathetic parents'." (Delores Curran, America, September 30, 1972)

They "have adopted their children's method for coping with frustration: They stay cool. They give up. They refuse to let it bother them."

The respondents divided by age considered the development of a sense of community spirit, one of their important roles. Fifty-six per cent of the younger men considered that undertaking to be most important just as did 69 per cent of the older group. Ninety-two per cent of the younger men considered this work important at some level, while 88 per cent of the older men did also. At any rate these differences were significant at the .20 level of confidence (Table XCIV).

TABLE XCIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF DEVELOPING COMMUNITY SPIRIT IN
THE CONGREGATION, LAFAYETTE PARISH, 1972

Opinion Toward the Role of Developing Community Spirit	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	2	0	2	7.051	.20
Totally immaterial	2	9	6		
Not important	4	4	4		
Important	6	5	5		
Very important	30	13	21		
Exceedingly important	<u>56</u>	<u>69</u>	<u>62</u>		
Total	100	100	100		

Dividing the men by denominations, better than three-fourth of the Catholic priests (76 per cent) looked at this as an exceedingly important undertaking, while less than one-half of the non-Catholic ministers (45 per cent) did likewise. The difference was significant at the .01 level of confidence (Table XCV).

TABLE XCV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF DEVELOPING
COMMUNITY SPIRIT IN THE CONGREGATION,
LAFAYETTE PARISH, 1972

Opinion Toward the Role of Developing Community Spirit	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	4	2	16.676	.01
Totally immaterial	5	7	6		
Not important	5	2	4		
Important	6	4	5		
Very important	8	38	21		
Exceedingly important	<u>76</u>	<u>45</u>	<u>62</u>		
Total	100	100	100		

Developing Personal Professional Competence

This particular role function denoted the development of some special competence on the part of the clergyman; e.g. agriculture. This competence need not be related directly to the pastoral role. Fifty-six per cent of the clergymen gave this endeavor a rating of some importance or better, with 63 per cent of the younger group reporting this opinion, compared with 48 per cent of the older group. This difference was not significant at the level of .20 of confidence (Table XCVI).

TABLE XCVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF ACQUIRING PROFESSIONAL
COMPETENCE, LAFAYETTE PARISH, 1972

Opinion Toward Need to Acquire Professional Competence	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	3	0	2	3.744	NS
Totally immaterial	28	43	35		
Not important	6	9	7		
Important	15	16	16		
Very important	24	14	19		
Exceedingly important	<u>24</u>	<u>18</u>	<u>21</u>		
Total	100	100	100		

When the clergymen were divided by denomination, 57 per cent of the Catholics were found to consider such an endeavor important, while 55 per cent of the older men had the same opinion. This difference was not significant at the .20 level of confidence (Table XCVII).

TABLE XCVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF ACQUIRING
PROFESSIONAL COMPETENCE, LAFAYETTE
PARISH, 1972

Opinion Toward Need to Acquire Professional Competence	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	5	2	.673	NS
Totally immaterial	35	34	35		
Not important	8	6	7		
Important	18	13	16		
Very important	18	21	19		
Exceedingly important	<u>21</u>	<u>21</u>	<u>21</u>		
Total	100	100	100		

Disturbing Complacency

Disturbing complacency referred to the role function of shaking people out of their habitual patterns of behavior, particularly when these behaviors form roadblocks in the path or progress. This prophetic mission of the religious was considered relevant since seventy-nine per cent of the clergymen of Lafayette Parish thought this was one of their important endeavors. When dividing the clergymen by age, only 11 per cent among the younger group were found to consider this immaterial or irrelevant, while 21 per cent of the older group also thought

that way. To the contrary, 83 per cent of the younger group and 75 per cent of the older group accepted this as an important mission and the differences were significant at the .20 level of confidence (Table XCVIII).

TABLE XCVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF CLERGYMEN DISTURBING THE
COMPLACENT, LAFAYETTE PARISH, 1972

Opinion Toward Clergymen Disturbing the Complacent	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	6	4	5	7.216	.20
Totally immaterial	9	16	13		
Not important	2	5	3		
Important	20	6	12		
Very important	20	18	19		
Exceedingly important	<u>43</u>	<u>51</u>	<u>47</u>		
Total	100	100	100		

When considered by denomination, 21 per cent of the Catholic clergymen found this role function totally irrelevant or unimportant, while only 10 per cent of the non-Catholics reacted that same way. This difference was significant at the .20 level of confidence (Table IC).

TABLE IC

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF CLERGYMEN
DISTURBING THE COMPLACENT, LAFAYETTE
PARISH, 1972

Opinion Toward Clergymen Disturbing the Complacent	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	11	5	6.605	.20
Totally immaterial	14	10	13		
Not important	7	0	3		
Important	8	19	13		
Very important	23	15	19		
Exceedingly important	<u>48</u>	<u>45</u>	<u>47</u>		
Total	100	100	100		

Training Lay Leaders

Most of the clergymen in Lafayette Parish gave the training of lay leaders high priority; in reality 93 per cent of the clergymen thought it was important. Divided by age, 95 per cent of the younger clergymen and 90 per cent of the older clergymen were in this category. This difference was not significant at the .20 level of confidence (Table C).

TABLE C

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF TRAINING LAY LEADERS,
LAFAYETTE PARISH, 1972

Opinion About Training Lay Leaders	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	2	2	2	2.831	NS
Totally immaterial	0	2	1		
Not important	3	6	4		
Important	11	7	9		
Very important	28	16	22		
Exceedingly important	<u>56</u>	<u>67</u>	<u>62</u>		
Total	100	100	100		

When dividing the men by denomination and this was probably more a matter of emphasis, 74 per cent of the non-Catholic clergymen thought such a training was very to exceedingly important while 91 per cent of the Catholic priests thought likewise. This difference was significant at the .10 level of confidence (Table CI).

TABLE CI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF TRAINING
LAY LEADERS, LAFAYETTE PARISH, 1972

Opinion About Training Lay Leaders	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	5	2	6.727	.10
Totally immaterial	1	0	1		
Not important	5	4	4		
Important	3	17	9		
Very important	26	17	22		
Exceedingly important	<u>65</u>	<u>57</u>	<u>62</u>		
Total	100	100	100		

Achieving Financial Independence

The degree of a minister's need for financial independence depended largely on age, denomination and education of the minister.

Younger ministers were more vocal on the subject. During the past few years, the joint efforts of younger priests to obtain an increase in salary, raised the basic salary of pastors from \$90.00 to \$300.00 per month.

Many older ministers have adopted a much harder attitude and have learned to compensate in many ways for their low wages. Some have become more demanding when rendering services, in the

utilization of time, and in avoiding expenses without being compensated. One older priest thought nothing of charging for sick calls, increasing the fee for weddings, funerals and baptisms, and charging for saying the rosary at wakes. He also charged the parish mileage when making house calls, especially sick calls in his parish. Another older priest took charge of all funds raised by organizations in the parish for any reason and distributed them as he saw fit without accounting for expenditures at any time.

None of the answers to the question asked could be taken at face value. Those who mentioned that the size of salary was of no importance were sometimes found to be earning a much larger salary than those who admitted concern with income. Financial arrangements vary widely. Some, with part-time jobs outside the ministry, had the benefits of civil service, while others were subject to dismissal without notice if they happened to mention the subject of race to their prejudiced congregation, for example.

A large majority of the ministers had little concept of the financial potential of their congregation or how to develop it intelligently. Few taught their people that tithing could be understood as a way of life, a way of giving regularly for their own benefit.

The commitment of a congregation appeared to be a direct consequence of the investment of the members. Where there was little investment of time and money, the total worth of the parish or church diminished.

More priests and ministers, especially among the younger age groups, had no concept of financial responsibility. They tended to allow themselves to be exploited by salesmen and failed to develop the physical plant in order to serve the community in an adequate fashion. Many complained that salesmen played on their sympathy and often represented themselves as being very poor or disabled or as students earning their way through college in order to obtain their endorsement of the product the salesman wished to sell in the community, e.g. in the selling of bibles and religious books of questionable worth, saying, "You see here Father bought one set."

Many younger priests commented on the fact that the Lafayette diocesan newspaper, The Morning Star, whose profits remained within the organization, tended to pressure priests into buying advertising space to promote special events which had no significance to their own parishioners, forcing circulation in an unfair manner.

Most priests and ministers were found to be very complacent about finances in general, having grown accustomed to having money, food and other resources readily given to them. A large

percentage expressed a desire for a regular salary paid by the congregation which would relieve them of the need for having to appeal for financial assistance, some being concerned with the education of their children and the future of their family.

Three out of four of the ministers of all denominations told how they disliked to speak of money from the pulpit. The statement, "My people are very poor" was repeated many times, although this may not necessarily have been the case.

Almost half of the clergymen (44 per cent) thought this to be an important priestly endeavor. Dividing the clergymen by age it was observed that 46 per cent of the younger respondents considers this either immaterial or not important, while only 28 per cent of the non-Catholic clergymen had the same opinion. The differences were significant at the .05 level of confidence (Table CII).

TABLE CII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF ACHIEVING FINANCIAL INDEPENDENCE,
LAFAYETTE PARISH, 1972

Opinion About Financial Independence	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	15	23	19	9.940	.05
Totally immaterial	26	26	26		
Not important	20	2	11		
Important	13	22	17		
Very important	7	11	9		
Exceedingly important	<u>19</u>	<u>16</u>	<u>18</u>		
Total	100	100	100		

But if we divide the clergymen by religion, it was noted that only 10 per cent of the Catholic priests gave this endeavor a very important rating, while almost half of the non-Catholic clergymen (49 per cent) did also hold this conviction. These differences were significant at the .01 level of confidence (Table CIII).

TABLE CIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF ACHIEVING
FINANCIAL INDEPENDENCE, LAFAYETTE
PARISH, 1972

Opinion About Financial Independence	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	30	4	19	16.836	.01
Totally immaterial	26	26	26		
Not important	16	4	11		
Important	18	17	17		
Very important	5	15	9		
Exceedingly important	<u>5</u>	<u>34</u>	<u>18</u>		
Total	100	100	100		

Being on Call at All Times

Eighty-four per cent of the clergymen of Lafayette Parish thought being on call at all times an important role even though many nowadays have been saying "And what for" now that sick people can be brought to hospitals where chaplains have usually been on call. In many parishes the priest was on duty to write copies of records, which could be done "even better by any secretary."

Eighty-one per cent of the younger men and 85 per cent of the older men thought that this was an important role of the clergymen but no significant difference was observed at the .20 level of

confidence (Table CIV).

Forty-three per cent of the Catholic priests and 60 per cent of the non-Catholic clergymen thought it was an exceedingly important role and the difference was significant at the .20 level of confidence (Table CV).

TABLE CIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF BEING ON CALL AT ALL TIMES,
LAFAYETTE PARISH, 1972

Opinion About Being on Call at All Times	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	3	3	1	4.863	NS
Totally immaterial	9	8	8		
Not important	7	7	7		
Important	20	7	14		
Very important	18	20	19		
Exceedingly important	<u>43</u>	<u>58</u>	<u>51</u>		
Total	100	100	100		

TABLE CV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF BEING ON
CALL AT ALL TIMES, LAFAYETTE PARISH, 1972

Opinion About Being on Call at All Times	Per Cent by Religious Affiliation		Total N=109	X ²	P
	Catholic N=62	Non-Catholic N=47			
No response	0	3	1	6.221	.20
Totally immaterial	10	6	8		
Not important	8	6	7		
Important	18	8	14		
Very important	21	17	19		
Exceedingly important	<u>43</u>	<u>60</u>	<u>51</u>		
Total	100	100	100		

Visiting the Sick

What a waste of time would say one man? And very often when clergymen go to the intensive care section of hospitals they wait or are told to come back later. But what a magnificent way to reach families who were either strangers or at least very distant from a church. People have come to expect clergymen to visit their people when they are in hospitals and hospitals generally now have regular chaplains, raising questions about the validity of this concept. Yet eighty-four per cent of the Lafayette clergymen gave this work a rating of important or better.

Dividing the respondents by age, it was noted that 44 per cent of the younger men and 61 per cent of the older men considered this apostolate exceedingly important and this accounted for a difference that was significant at the .20 level of confidence (Table CVI).

TABLE CVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF MAKING SICK CALLS,
LAFAYETTE PARISH, 1972

Opinion About Making Sick Calls	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	5	0	2	7.004	.20
Totally immaterial	2	8	4		
Not important	14	5	10		
Important	11	14	13		
Very important	24	12	18		
Exceedingly important	<u>44</u>	<u>61</u>	<u>53</u>		
Total	100	100	100		

When the clergymen are divided according to religious affiliation, it was found that 45 per cent of the Catholic priests and 63 per cent of the non-Catholic clergymen looked upon this role as an exceedingly important one. Thirteen per cent of the

priests and 8 per cent of the ministers did not consider this work important. These differences were significant at the .05 level of confidence (Table CVII).

TABLE CVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF MAKING SICK
CALLS, LAFAYETTE PARISH, 1972

Opinion About Making Sick Calls	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	7	2	8.740	.05
Totally immaterial	0	8	4		
Not important	13	8	10		
Important	17	6	13		
Very important	25	8	18		
Exceedingly important	<u>45</u>	<u>63</u>	<u>53</u>		
Total	100	100	100		

Being a Social Worker

The majority of clergymen (54 per cent) indicated that being a social worker was either not important or totally immaterial. When the clergymen were divided by age, 41 per cent among the younger ones pronounced themselves against such a proposition as compared with 65 per cent of the older men. Forty-four per cent of the younger ones reported some kind of agreement with the statement,

compared with 28 per cent of the older men. These differences were significant at the .10 level of confidence (Table CVIII).

When the clergymen were divided according to denominations, only 8 per cent of the Catholic priests saw the role of a social worker as exceedingly important, while 21 per cent of the non-Catholic clergymen embraced this same opinion. Twenty-four per cent of the priests responded not important to the role of being a social worker, while 10 per cent of the non-Catholic clergymen were in agreement with them. This difference was significant at the .10 level of confidence (Table CIX).

TABLE CVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF BEING A SOCIAL WORKER,
LAFAYETTE PARISH, 1972

Opinion of the Social Worker Role	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	5	8	4	8.839	.10
Totally immaterial	25	45	36		
Not important	16	20	18		
Important	24	9	16		
Very important	16	7	12		
Exceedingly important	<u>14</u>	<u>12</u>	<u>14</u>		
Total	100	100	100		

TABLE CIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF BEING A
SOCIAL WORKER, LAFAYETTE PARISH, 1972

Opinion of the Social Worker Role	Per Cent by Religious Affiliation		Total N=109	X^2	P
	Catholic N=62	Non-Catholic N=47			
No response	3	9	4	8.075	.10
Totally immaterial	32	40	36		
Not important	24	10	18		
Important	19	12	16		
Very important	14	8	12		
Exceedingly important	<u>8</u>	<u>21</u>	<u>14</u>		
Total	100	100	100		

Providing Recreational Opportunities for Youth

"Naturally it depends on the temperament of each individual clergyman", and "then you are always with the same ones depriving others", were some of the observations made to the question of providing recreational opportunities for youth.

At any rate 63 per cent of the Lafayette clergymen thought it was of importance to do so, even taking the initiative at some time or another. About equal proportions by age were found in the various categories; 61 per cent of the younger respondents

as compared with 63 per cent of the older ones rated this role as being important (Table CX). Denominational-wise, the results were similar. Fifty-eight per cent of the Catholic clergymen gave an important rating to this role, compared with 65 per cent of the non-Catholics (Table CXI). In both instances, age and denomination, the observed differences were not significant at the .20 level of confidence.

TABLE CX

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF PROVIDING RECREATIONAL
FACILITIES FOR YOUTH, LAFAYETTE PARISH,
1972

Opinion About Providing Recreational Facilities for Youth	Per Cent by Age		Total	χ^2	P
	45 and Under N=54	46 and Over N=55	N=109		
No response	4	3	2	1.732	NS
Totally immaterial	13	20	17		
Not important	22	14	18		
Important	25	25	26		
Very important	16	18	17		
Exceedingly important	<u>20</u>	<u>20</u>	<u>20</u>		
Total	100	100	100		

TABLE CXI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF PROVIDING
RECREATIONAL FACILITIES FOR YOUTH,
LAFAYETTE PARISH, 1972

Opinion About Providing Recreational Facilities for Youth	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	5	2	1.316	NS
Totally immaterial	13	23	17		
Not important	19	17	18		
Important	32	17	26		
Very important	17	17	17		
Exceedingly important	<u>19</u>	<u>21</u>	<u>20</u>		
Total	100	100	100		

Being Involved with the Poor

Eighty-seven per cent thought it was important to be involved with the poor; some mentioning that the church should be the church of the poor. When the men were divided according to age, it was observed that 25 per cent of the younger people thought this was exceedingly important, while 52 per cent of the older generation were in agreement. This difference was significant at the .10 level of confidence (Table CXII).

TABLE CXII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF BECOMING INVOLVED WITH THE POOR,
LAFAYETTE PARISH, 1972

Attitude Toward Priests Becoming Involved with the Poor	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	8	5	5	9.458	.10
Totally immaterial	3	2	3		
Not important	9	2	5		
Important	24	16	20		
Very important	31	23	28		
Exceedingly important	<u>25</u>	<u>52</u>	<u>39</u>		
Total	100	100	100		

The division of clergymen by religious affiliation did not produce any significant difference at the .20 level of confidence, although 88 per cent of the Catholic and 83 per cent of the non-Catholic clergymen gave importance to this role (Table CXIII).

TABLE CXIII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF BECOMING
INVOLVED WITH THE POOR, LAFAYETTE
PARISH, 1972

Attitude Toward Priests Becoming Involved with the Poor	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	3	11	5	1.316	NS
Totally immaterial	0	6	3		
Not important	9	0	5		
Important	24	14	20		
Very important	27	27	28		
Exceedingly important	<u>37</u>	<u>42</u>	<u>39</u>		
Total	100	100	100		

Taking Part in Demonstrations and Rallies

Again it depends very much on the temperament of the men themselves. It is not every one who can attend demonstrations as took place in Selma, Alabama or marches in support of one cause or another. Very few clergymen would care to carry banners and face a reactionary public even for the best cause in the world.

The clergymen of Lafayette Parish did not feel the urgency of taking to the streets and militantly adopting the attitudes of protests. Lafayette Parish is still a city where as one priest mentioned "I can call any public official on the phone and find out exactly what is taking place any where in the parish."

Thirty-nine per cent of the clergymen gave this form of apostolate a rating of important, some of them with the caution that it was needed but they themselves would not take part in any. The difference with the two variables of age and denomination did not produce any significant difference at the .20 level of confidence (Tables CXIV and CXV).

TABLE CXIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF TAKING PART IN DEMONSTRATIONS
AND RALLIES, LAFAYETTE PARISH, 1972

Opinion About Taking Part in Demonstrations and Rallies	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	0	15	5	2.702	NS
Totally immaterial	38	42	39		
Not important	16	17	17		
Important	19	12	16		
Very important	16	10	14		
Exceedingly important	<u>12</u>	<u>4</u>	<u>9</u>		
Total	100	100	100		

TABLE CXV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF TAKING PART
IN DEMONSTRATIONS AND RALLIES, LAFAYETTE
PARISH, 1972

Opinion About Taking Part in Demonstrations and Rallies	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	15	5	2.702	NS
Totally immaterial	38	42	39		
Not important	16	17	17		
Important	19	12	16		
Very important	16	10	14		
Exceedingly important	<u>12</u>	<u>4</u>	<u>9</u>		
Total	100	100	100		

Leading and Organizing Small Discussion Groups

Clergymen are learning that often it is better for them to spend more time with a few people than very little time with all of their people. Not having time to work with all of the members of their congregation, it would be much better to try to form groups, working with them in a very special way.

The clergymen of Lafayette civil parish thought it was a good idea as long as you did not neglect the others in the parish. Seventy-three per cent considered the work important under those conditions. Divided by age, 75 per cent of the younger clergymen gave this role an important rating, compared with 69 per cent of the older men. This difference, however, was not significant at the .20 level of confidence (Table CXVI).

TABLE CXVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF LEADING SMALL DISCUSSION
GROUPS, LAFAYETTE PARISH, 1972

Opinion About Leading Small Discussion Groups	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	5	7	4	3.677	NS
Totally immaterial	7	12	10		
Not important	13	12	13		
Important	14	10	13		
Very important	24	12	18		
Exceedingly important	<u>37</u>	<u>47</u>	<u>42</u>		
Total	100	100	100		

Looking at the denominational division, 78 per cent of the Catholic and 64 per cent of the non-Catholic clergymen gave a response of important. This difference, however, was not significant at the .20 level of confidence (Table CXVII).

TABLE CXVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF LEADING
SMALL DISCUSSION GROUPS, LAFAYETTE
PARISH, 1972

Opinion About Leading Small Discussion Groups	Per Cent by Religious Affiliation		Total N=109	X^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	12	4	1.883	NS
Totally immaterial	11	10	10		
Not important	11	14	13		
Important	16	8	13		
Very important	21	14	18		
Exceedingly important	<u>41</u>	<u>42</u>	<u>42</u>		
Total	100	100	100		

Actively Supporting Causes of Minority Groups

Fifty-eight per cent of the Lafayette clergymen thought that such an involvement might be required from time to time and the clergymen should not shy away from assuming a prophetic role.

In separating the clergymen by age, it was found that there was very little difference between the two groups. Sixty per cent of the younger men and fifty-five per cent of the older group rated important the role of actively supporting the causes of minority groups (Table CXVIII).

TABLE CXVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF SUPPORTING CAUSES OF MINORITY
GROUPS, LAFAYETTE PARISH, 1972

Opinion of Supporting Causes of Minority Groups	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	6	4	3	3.365	NS
Totally immaterial	25	19	28		
Not important	9	12	11		
Important	20	18	19		
Very important	24	12	18		
Exceedingly important	<u>16</u>	<u>25</u>	<u>21</u>		
Total	100	100	100		

The difference was not significant at the .20 level of confidence. When the separation was according to religious denomination, seventy-one per cent of the Catholics were seen as opting for such a plan of action as important, while only forty-one per cent of the non-Catholics had such an attitude. This difference was

significant at the .05 level of confidence (Table CXIX).

TABLE CXIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF SUPPORTING
CAUSES OF MINORITY GROUPS, LAFAYETTE
PARISH, 1972

Opinion of Supporting Causes of Minority Groups	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	8	3	11.780	.05
Totally immaterial	22	34	28		
Not important	7	17	11		
Important	18	21	19		
Very important	23	12	18		
Exceedingly important	<u>30</u>	<u>8</u>	<u>21</u>		
Total	100	100	100		

Sermon Preparation

The clergymen of Lafayette Parish were very serious in wanting to prepare their sermons with utmost care; eighty-eight per cent among them considered this apostolate important, with Catholics (88 per cent) and non-Catholics (86 per cent) seeing this role as being important. There was not a significant difference at the .20 level of confidence (Table CXXI).

TABLE CXX

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF PREPARING SERMONS, LAFAYETTE
PARISH, 1972

Opinion About Preparing Sermons	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	4	5	2	3.110	NS
Totally immaterial	3	10	7		
Not important	2	3	3		
Important	9	5	7		
Very important	14	10	13		
Exceedingly important	<u>68</u>	<u>67</u>	<u>68</u>		
Total	100	100	100		

The same situation applied to the two groups when divided by age. Almost equal proportions of the younger men (90 per cent) and older men (82 per cent) rated sermon preparation an important role. At any rate the difference was not significant at the .20 level of confidence (Table CXX).

This past summer the Register System of Newspapers (188) reported on a lively debate, sparked in France over the content of sermons by a study published in "Le Monde". It stated that the faithful wanted to hear about God and the supernatural, and

not "long, boring, 'trendy' sermons on everyday affairs."

It was stated that the preachers "no longer believed in what they were doing . . . They were drowning after trying to swim in the mainstream of everyday life." There seemed to be little controversy in Lafayette civil parish over sermons, only a few men working at preparing outstanding sermons.

TABLE CXXI

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF PREPARING
SERMONS, LAFAYETTE PARISH, 1972

Opinion About Preparing Sermons	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	6	2	1.815	NS
Totally immaterial	10	4	7		
Not important	2	4	3		
Important	8	6	7		
Very important	13	12	13		
Exceedingly important	<u>67</u>	<u>68</u>	<u>68</u>		
Total	100	100	100		

Working with the Mentally Ill

Generally speaking the clergymen of Lafayette civil parish wanted to show the same spirit showed by Christ to those in need, but many observed that there were nowadays a number of professional people to attend to the needs of those unfortunate members of their congregation who were mentally ill. They conceived their role to be more one of referral. When the clergymen were divided by age no significant difference was found at the .20 level of confidence, although only 71 per cent among the younger group declared this work to be important, while 61 per cent of the older men made a similar comment (Table CXXII).

TABLE CXXII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF WORKING WITH THE MENTALLY ILL,
LAFAYETTE PARISH, 1972

Opinion About Working with the Mentally Ill	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	4	3	2	3.291	NS
Totally immaterial	7	16	12		
Not important	18	20	19		
Important	31	20	26		
Very important	20	20	20		
Exceedingly important	<u>20</u>	<u>21</u>	<u>21</u>		
Total	100	100	100		

Working Toward Better Political Leadership

Sixty-nine per cent of the ministers and priests of Lafayette civil parish thought it important to work toward better political leadership. When the age variable was introduced, it could be observed that only 7 per cent among the younger group and 16 per cent among the older group declared this kind of apostolate immaterial, often claiming that all politicians wanted from clergymen is cheap, inexperienced fodder they can quote on credulous and gullible individuals they can use at will.

On the other hand, 63 per cent of the younger and 64 per cent of the older men felt it was important to work toward improvement in this area. The differences were not significant at the .20 level of confidence (Table CXXIV).

When the other variable of religion was viewed, it was found that four per cent among the Catholic and 21 per cent among the non-Catholic clergymen thought that working in that field was useless and fraught with dangers that the ordinary clergymen could not overcome. Sixty-three per cent of the ministers and seventy-three per cent of the Catholic priests thought this work of some importance. These differences were significant at the .01 level of confidence (Table CXXV).

TABLE CXXIV

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF WORKING FOR BETTER POLITICAL
LEADERSHIP, LAFAYETTE PARISH, 1972

Opinion About Working for Better Political Leadership	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	4	6	3	3.270	NS
Totally immaterial	7	16	12		
Not important	16	14	16		
Important	33	21	27		
Very important	18	20	19		
Exceedingly important	<u>22</u>	<u>23</u>	<u>23</u>		
Total	100	100	100		

TABLE CXXV

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF WORKING
FOR BETTER POLITICAL LEADERSHIP,
LAFAYETTE PARISH, 1972

Opinion About Working for Better Political Leadership	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	4	6	3	7.980	.10
Totally immaterial	4	21	12		
Not important	19	10	16		
Important	30	23	27		
Very important	19	19	19		
Exceedingly important	<u>24</u>	<u>21</u>	<u>23</u>		
Total	100	100	100		

Role of Prayer

When the respondents were queried on the subject of teaching members of the congregation to pray and guiding them, it was observed that the division of the clergymen by denomination did not indicate a significant difference at the .20 level of confidence. Eighty-seven per cent of the Catholic and 90 per cent of the non-Catholic clergymen rated prayer as important (Table CXXVII).

When the same respondents were divided according to age, it was observed that 16 per cent of the older men and only 3 per cent of the younger men found this question not important. It was observed equally that ninety-three per cent of the younger men and eighty-four per cent of the older clergymen felt it was of importance. These differences were significant at the .20 level of confidence (Table CXXVI).

TABLE CXXVI

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF PRAYER, LAFAYETTE PARISH, 1972

Opinion Toward the Importance of Prayer	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	4	0	1	5.829	.20
Totally immaterial	0	0	0		
Not important	3	16	10		
Important	9	7	8		
Very important	9	4	6		
Exceedingly important	<u>75</u>	<u>73</u>	<u>75</u>		
Total	100	100	100		

TABLE CXXVII

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF PRAYER,
LAFAYETTE PARISH, 1927

Opinion Toward the Importance of Prayer	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	0	4	1	3.765	NS
Totally immaterial	0	0	0		
Not important	13	6	10		
Important	10	6	8		
Very important	3	10	6		
Exceedingly important	<u>74</u>	<u>74</u>	<u>75</u>		
Total	100	100	100		

Knowing and Visiting Members of the Congregation

When first interviewing the respondents the writer cited, for example, taking the census. The answers were so negative on this aspect that the example was dropped. Comments were received such as census-taking was a ridiculous exercise in futility.

The concept of knowing and visiting with members of the congregation was accepted as a priestly concept, about equally by the Catholics (89 per cent) and non-Catholics (82 per cent). The difference was not significant at the .20 level of confidence (Table CXXIX).

When comparing the young and the old it was observed that 15 per cent of the older men found this work unimportant, while only 4 per cent of the younger group so stated. It was found that 78 per cent of the older men give this undertaking a rating of importance, while 92 per cent of the younger clergymen thought it was such, and the differences were significant at the .20 level of confidence (Table CXXVIII).

TABLE CXXVIII

A COMPARISON BY AGE AS TO THE OPINIONS OF THE RESPONDENTS
TOWARD THE ROLE OF KNOWING AND VISITING WITH PEOPLE,
LAFAYETTE PARISH, 1972

Opinion About Knowing and Visiting with People	Per Cent by Age		Total N=109	χ^2	P
	45 and Under N=54	46 and Over N=55			
No response	2	6	4	6.964	.20
Totally immaterial	2	1	2		
Not important	4	15	9		
Important	11	9	10		
Very important	20	7	14		
Exceedingly important	<u>61</u>	<u>62</u>	<u>61</u>		
Total	100	100	100		

TABLE CXXIX

A COMPARISON BY RELIGIOUS AFFILIATION AS TO THE OPINIONS
OF THE RESPONDENTS TOWARD THE ROLE OF KNOWING AND
VISITING WITH PEOPLE, LAFAYETTE PARISH, 1972

Opinion About Knowing and Visiting with People	Per Cent by Religious Affiliation		Total N=109	χ^2	P
	Catholic N=62	Non-Catholic N=47			
No response	1	6	4	0.834	NS
Totally immaterial	0	4	2		
Not important	10	8	9		
Important	10	11	10		
Very important	16	11	14		
Exceedingly important	<u>63</u>	<u>60</u>	<u>61</u>		
Total	100	100	100		

CHAPTER VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The main objective of this study was to establish the need for continuing education, according to the declarations of the 109 clergymen of Lafayette civil parish.

In order to achieve this objective, three different sub-objectives served as guides. These are:

1. To determine by religious affiliation and by age the declared needs of the clergymen as to: theology, liturgy of planned worship services, sociology, anthropology, scriptures, counselling and guidance, community organization, moral theology, psychology, catechetics, public relations, communication skills, education and educational methods, management and administration, preaching, pastoral theology, drug culture, youth culture, ecumenism and gerontology.
2. To determine by religious affiliation and by age, the opinions of the clergymen on certain social issues; specifically, birth control, race, war, the place of clergymen in the political arena, temporary ministry, the problem of vocations, the ordination of women, the utilization of clergymen who resigned from the ministry, Dr. Martin Luther King, the Berrigan brothers, Father Groppi, Cesar Chavez and problems to be found in Lafayette civil parish.

3. To determine by religious affiliation and by age how the clergymen in Lafayette Parish conceived their role in thirty areas taken at random; to wit: as men of prayer, conducting meaningful services, keeping up to date, recruiting and instructing converts, fund-raisers, administrators, partners in ecumenical ministry, teachers of religion, cooperators with community organizations, involvement in the peace movement, working for racial justice, recruiting vocations, developing a sense of community spirit within the members of the congregation, interest in developing personal professional competence, disturbing the complacent, training lay leaders, achieving financial independence, being on call at all times, visiting the sick, being a social worker, providing recreational opportunities for youth, being involved with the poor, being involved in demonstrations and rallies, leading and organizing small discussion groups, actively supporting causes of minority groups, sermon preparation, working with the mentally ill, working toward better political leadership, understanding the importance of prayer, and knowing and visiting members of the congregation.

Summary of Findings

The findings of this study, can be summarized on the basis of the objectives established at the beginning of this study.

1. Objective Number One:

A. Seventy-three per cent of the clergymen felt it was important to acquire more knowledge and to constantly renew this knowledge, concerning management and administration of the goods committed to their care. The older clergymen declared themselves to be more in need of this continual re-evaluation of their knowledge (79 per cent of the older group and 61 per cent of the younger group). The Catholic priests reported more need in this area; 83 per cent of the Catholic clergymen, while only 56 per cent of the non-Catholic clergymen made the same confession.

B. In their duties as organizers, the first one to be mentioned was updating in psychology. Eighty-five per cent of the clergymen declared this to be an important undertaking. Both young and old agreed to this premise. Ninety-one per cent among the Catholic priests and only 63 per cent among the non-Catholic clergymen thought along these lines.

C. Sixty-two per cent of the Lafayette clergymen declared a need for more knowledge about continuing education and public relations was an important need for them. This was mentioned by 74 per cent of the younger clergy and 68 per cent of the

older clergy and by 78 per cent of the Catholics and 46 per cent of the non-Catholic clergymen.

D. As organizers also, the Lafayette Parish clergymen declared themselves in need of guidance and direction in the area of communication skills. Seventy per cent declared it to be an important need, with 76 per cent of the younger clergy seeing it that way, while only 60 per cent of the older clergymen thought so. Seventy-six per cent of the Catholic priests and only 58 per cent of the non-Catholic clergymen gave this response.

E. The clergymen thought that working with community organizations was a very important part of their ministry. Seventy-two per cent did so, to be exact, and these responses were equally divided by age and denomination.

F. Eighty-two per cent of the clergymen of Lafayette Parish considered as one of their needs the acquiring of more knowledge in the field of sociology. Dividing the men by age or by denomination did not yield any significant differences.

G. As pastors again, the clergymen of Lafayette Parish in a proportion of 92 per cent considered anthropology as one of the needs they have in the field of continuing education, and again the division by age and by denomination did not indicate any significant differences.

H. Eighty-five per cent of the Lafayette clergymen manifested the need for more knowledge in the area of counselling. Ninety-two per cent of the Catholic priests declared this need to be important, while 61 per cent of the non-Catholic priests thought it to be also.

I. Eighty-six per cent of the Lafayette clergymen expressed their desire for more knowledge in the area of guidance. The difference among clergymen, divided by age or by denomination, was not significant.

J. Fifty-six per cent of the Lafayette clergymen expressed a desire for professional assistance in one of the sensitive areas they have to deal with as pastors, that of drug culture. Both young and old felt this need, but 49 per cent of the non-Catholic ministers expressed themselves on this being an important aspect of their pastoral life, while 58 per cent of the Catholic priests thought along the same line.

K. Looking again at a special aspect of the life of pastors, 67 per cent of the Lafayette clergymen thought that they would welcome guidance and assistance in order to better deal with youth. Sixty-eight per cent of the younger men and 65 per cent of the older clergymen thought this need to be an important one. The religious affiliation of the clergymen was not a significant factor in mentioning need.

L. Again as pastors 72 per cent of the clergymen of Lafayette Parish wanted to acquire more knowledge and information on geriatrics. And the differences among clergymen by age and by denomination was not significant.

M. Sixty-one per cent of the Lafayette clergymen expressed themselves as being interested in finding more information on ecumenism, and there were no significant differences among them by age. Seventy-one per cent of the Catholics and only 46 per cent of the non-Catholics declared this an important area of study for themselves.

N. Many among the Lafayette clergymen considered themselves primarily preachers. Ninety-five per cent of these clergymen thought that continuing their education in theology was important for them, and there was no difference among these clergymen by age and denomination.

O. Eighty-seven per cent of the Lafayette clergymen looked at learning more about the word of God as an important need and there were no differences when those clergymen were divided by age and denomination.

P. Eighty-four per cent of Lafayette clergymen wanted to continue their studies in moral theology. Ninety per cent of the Catholic priests and 72 per cent of the non-Catholic ministers gave this response.

Q. Eighty-three per cent of the Lafayette clergymen considered important knowing more about pastoral theology with 79 per cent of the younger clergy and 83 per cent of the older clergy and eighty-seven per cent of the Catholic clergymen and seventy-five per cent of the non-Catholic clergymen giving such an indication.

R. Seventy-eight per cent of the Lafayette clergymen felt that learning more about preaching was most important. The young men (69 per cent) felt this way, while 82 per cent of the older clergymen made such a selection. Eighty-seven per cent of the Catholic priests and 60 per cent of the non-Catholic clergymen experienced the same need.

S. The Lafayette clergymen were all involved in worship services, some more deeply than others. Seventy-eight per cent among them give this aspect of their ministry a classification of important. Dividing these clergymen by age did not produce any significant difference, but the division by denomination brought out the fact that 86 per cent of the Catholic priests and 67 per cent of the non-Catholic clergy declared themselves as feeling it was an important area for study.

T. The Lafayette clergymen thought that teaching is quite an important aspect of their apostolate. Seventy-one per cent among them gave the teaching of religion properly speaking the rating of important. Dividing them by age did not produce any

significant difference, but dividing them by denomination did; 83 per cent of the Catholic clergy and 52 per cent of the non-Catholic clergymen declared that the updating of their knowledge in that area was most important and should benefit them and the members of their congregations.

U. The clergy of Lafayette Parish, or at least 81 per cent among them, declared the need of updating in the field of education and educational methods and techniques of importance. The division of these clergymen by age did not produce a significant difference, but by denomination it was observed that 82 per cent of the Catholic clergymen and 75 per cent of the non-Catholic clergymen considered this upgrading of importance.

2. Objective Number Two:

A. Only 20 per cent of the clergymen of Lafayette civil parish claimed to hold to what has been accepted as the traditional Catholic attitude concerning birth control. Sixty-eight per cent either felt that married couples should make their own decisions or recommended birth control practices and methods quite openly. The traditional Catholic attitude was held by 17 per cent of the younger clergy and 24 per cent of the older group; it was held by 31 per cent of the Catholic clergymen and by only 6 per cent of the non-Catholic clergymen.

B. Forty-six per cent among the Lafayette clergymen claimed to have developed a new attitude concerning racial, and in many instances, religious prejudices. This new spirit, even to the point of having become crusaders, was claimed by 63 per cent among the younger clergy, by 29 per cent of the older group, by 58 per cent of the Catholic priests and by 30 per cent of the non-Catholic clergymen.

C. Thirty-nine per cent of the Lafayette clergymen continued to have what could be called the traditional Christian concept concerning a just war, while 52 per cent had adopted new attitudes in this respect. Seventeen per cent among these clergymen have come to consider the Vietnamese war immoral, 22 per cent could not see any justification for war at any time, and 13 per cent have adopted a militant attitude in this regard.

D. Thirty-two per cent of the Lafayette clergymen held to the notion that it was not the place of clergymen to enter the political arena; to wit, 24 per cent of the younger group and 40 per cent of the older group and 31 per cent of the Catholic priests and 34 per cent of the non-Catholic clergymen felt this way.

E. Forty-nine per cent of the Lafayette clergymen held to the traditional, mostly Catholic concept, of a permanent priesthood, with 38 per cent of the younger group and 58 per cent of the older group and 43 per cent of the Catholic priests and 55 per cent of the non-Catholic clergymen expressing this viewpoint.

F. Sixty-five per cent among the Lafayette clergymen have retained what could be called the traditional concept on vocations; 63 per cent of the younger clergy and 67 per cent of the older ones, and seventy-three per cent of the Catholic priests and 55 per cent of the non-Catholic clergymen outlining this viewpoint.

G. Forty-eight per cent of the Lafayette clergymen were strictly opposed to the ordination of women. Forty-three per cent of the younger group and 53 per cent of the older gentlemen and 64 per cent of the Catholic priests and 26 per cent of the non-Catholic clergymen gave this response.

H. Only twenty-five per cent of the Lafayette clergymen had strong objections to the return to active ministry of clergymen who had left for one reason or another. Seventeen per cent of the young clergy and 33 per cent of the older men and 26 per cent of the Catholic priests and 23 per cent of the non-Catholic clergymen felt this way.

I. Seventy-four per cent of the clergy approved of the work of Dr. Martin Luther King in order to end segregation. Forty-two per cent approved with some reservations, while 32 per cent endorsed wholeheartily his philosophy and commended him for his courage.

J. Thirty-nine per cent of the Lafayette clergymen disapproved of the Berrigan brothers, with 33 per cent of the younger men and 46 per cent of the older group and 34 per cent of the Catholic clergy and 47 per cent of the non-Catholic clergy expressing this reaction.

K. Thirty-seven per cent of the Lafayette clergymen could not approve of Father James Groppi and his work and this group was broken down into 32 per cent of the Catholic clergy and 42 per cent of the non-Catholic clergy.

L. Twenty-seven per cent of the Lafayette clergymen disapproved of Cesar Chavez, the Mexican-American labor leader, with 22 per cent of the younger men and 31 per cent of the older men and 24 per cent of the Catholic priests and 30 per cent of the non-Catholic ministers indicating this attitude.

3. Objective Number Three:

1. Ninety-six per cent of the Lafayette clergymen felt they should be known as men of prayer.

2. Ninety-six per cent of the Lafayette clergymen considered important to be concerned about making their services more meaningful.

3. Ninety-six per cent of the clergymen of Lafayette Parish were concerned with keeping up with developments.

4. Ninety per cent of the respondents wanted to be known as men committed to the instruction and recruiting of converts,

with 33 per cent among the younger group and 51 per cent of the older group and 40 per cent among the Catholic clergy and 45 per cent of the non-Catholic group giving this indication.

5. Thirty per cent of the Lafayette clergymen considered the work of fund raising an important attribute of their ministry, although only 6 per cent looked at it as a most important work.

6. Fifty-four per cent of the Lafayette clergymen thought it was important to be known as capable administrators, although only 4 per cent of these men considered this quality exceedingly important.

7. Fifty-nine per cent of the respondents thought of importance the involvement in ecumenical ministry. Seventeen per cent considered such a function as exceedingly important, with 24 per cent of the younger men and 11 per cent of the older men and 24 per cent of the Catholic clergy and 9 per cent of the non-Catholic clergy expressing this thought.

8. Seventy per cent of the Lafayette clergymen wanted to be known as teachers of religion.

9. Seventy-five per cent of the Lafayette clergymen considered it important to work with community organizations, although only 25 per cent among them looked at this apostolate as a most important one. Twenty-two per cent of the younger clergy

and 27 per cent of the older clergy and only 18 per cent of the Catholic priests and 34 per cent of the non-Catholic clergymen reacted this way.

10. Thirty-nine per cent of the respondents considered involvement in the peace movement an important role, although only 12 per cent looked at it as a most important one. Nine per cent of the younger generation and 15 per cent of the older generation and 7 per cent of the Catholic clergy and 19 per cent of the non-Catholic clergy gave this response.

11. Seventy-four per cent of the Lafayette clergymen considered involvement in work for social justice an important apostolate, although only 37 per cent among them considered it a most important priestly role.

12. Seventy-five per cent of Lafayette clergymen considered it their role and part of their work to recruit others for the ministry, although only 67 per cent among the younger clergy shared this opinion even to a degree, compared with 83 per cent of the older group. Eighty-eight per cent of the Catholic priests and 57 per cent of the non-Catholic clergy agreed with them.

13. Eighty-seven per cent of the respondents looked at the development of a real community spirit within the congregation and the community as an important role of their ministry, although only 56 per cent of the younger group and 69 per cent of the older group and 76 per cent of the Catholic priests and 45 per cent of the non-Catholic clergymen thought that such a role should be classified as most important.

14. Fifty-six per cent of the Lafayette Parish clergymen looked at the acquisition of professional competence even in some secular fields as an important goal, although only 21 per cent among them considered such an ambition an important one.

15. Seventy-eight per cent of the Lafayette clergy considered it one of their functions to disturb complacent members of the community about problems. Almost 50 per cent looked at this function as a most important role.

16. Ninety-three per cent among the Lafayette clergymen considered the training of lay leaders as one of their roles. Such a role was a most important one for 56 per cent of the younger group and 67 per cent of the older group and 65 per cent of the Catholic priests and 57 per cent of the non-Catholic clergymen.

17. Forty-four per cent of the Lafayette clergymen considered the achievement of a financially independent life for themselves an important function, although only 18 per cent rated this a most important goal of which 5 per cent were Catholic priests and 34 per cent were non-Catholic clergymen.

18. Eighty-four per cent of the respondents considered their availability at all times or the fact of being on call an important role, although only 43 per cent of the younger men and 58 per cent of the older men and 43 per cent of the Catholic priests and 60 per cent of the non-Catholic clergy gave it a most important rating.

19. Eighty-four per cent of the clergymen in Lafayette Parish considered it a priestly role to visit the sick, at least those among the members of their congregation. Only 53 per cent considered it most important, with 44 per cent of the younger men and 61 per cent of the older men and 45 per cent of the Catholic priests and 63 per cent of the non-Catholic clergy responding in this manner.

20. Forty-two per cent considered their role quite akin to the mission of a social worker, although only 14 per cent among them considered such a role exceedingly important and among these only 8 per cent were Catholic priests and 21 per cent were the non-Catholic clergymen.

21. Sixty-three per cent of the respondents considered it part of their role to provide recreational facilities for guiding youth and providing them leadership, although only 20 per cent considered this role a very important one.

22. Eighty-seven per cent of the Lafayette clergymen considered it one of their functions to be involved with the poor and the needy, although only 25 per cent of the younger group bought that concept, compared with 52 per cent of the older group. Thirty-seven per cent of the Catholic priests and 42 per cent of the non-Catholic clergymen did subscribe to this idea.

23. Thirty-nine per cent of the Lafayette clergymen accepted the idea of participation in demonstrations and rallies as one of their roles, but only 9 per cent considered it most important, with 5 per cent of the younger men and 12 per cent of the older men and 12 per cent of the Catholic priests and only 4 per cent of the non-Catholic clergymen reporting such an opinion.

24. Seventy-three per cent of the Lafayette clergymen looked upon the guidance of small discussion groups as one of their roles; yet only 42 per cent among them considered it most important, with only 37 per cent among the younger men and 47 per cent among the older clergymen giving such a response.

25. Fifty-eight per cent of the Lafayette clergymen considered it truly priestly to be involved in supporting the causes of minority groups, although only 21 per cent considered it most important; 16 per cent of the younger men and 25 per cent of the older group and 30 per cent among the Catholic priests and 8 per cent among the non-Catholic clergymen reacted this way.

26. Eighty-seven per cent among the respondents considered the preparation of sermons an important role.

27. Sixty-seven per cent among the Lafayette clergymen gave work with mentally ill an important role, although only 21 per cent among them thought such a function was most important, with 11 per cent among the Catholic priests and 34 per cent among the non-Catholic clergymen expressing this idea.

28. Sixty-nine per cent among the respondents thought that it was truly befitting a minister of the gospel to be concerned with improving political leadership of the area, although only 23 per cent gave this function a rating of most important.

29. Eighty-nine per cent of the Lafayette clergymen considered it important to be convinced personally of the place of prayer in their own lives and the lives of the individual members of their congregation. Three out of four clergymen considered this function a most important one.

30. Eighty-five per cent among the respondents thought it was part of their role to come to know the members of their congregation and to visit with them. Sixty-one per cent among them gave this facet of their ministry a rating of most important.

Conclusions

The Lafayette clergymen readily acknowledged that very little was being offered to them in continuing their theological education. They felt that church authorities did not think seriously of offering them opportunities for personal advancement.

The clergymen were very choosy in the selection of what was good for them and were always a little suspicious of what was issued from the chancery office or denominational headquarters, but they definitely would like the chance to update their knowledge constantly.

These clergymen were very conscious of the need they constantly felt for professional competency and the need to properly satisfy the requirements and exigencies of the people committed to their care. In a university community such as this one, many mentioned the need they experienced for evaluating each other and their work, with some feeling inadequate in facing their congregations and fulfilling the reasonable expectancies of their congregations.

The fact that these clergymen were leaders of worshiping congregations and were expected to set the tone and climate for the people of God committed to their care, the proper guidance in the formation of their consciences gave the jitters to the most conscientious among them. Most confessed to the need for worship, study days and guidance sessions so as to learn of the best techniques available whenever the need was felt. Many were convinced that such programs would help them in being more effective in discharging their duties with more success.

The specific conclusions of the study were as follows:

1. Practically all clergymen in Lafayette civil parish felt a strong need for continuing education. A great void and a tremendous vacuum needs to be filled in the professional life of these people. On practically all points explored in the dissertation, there were wide discrepancies between things as they were and as they should be. Organized opportunities for professional growth are urgently needed by these clergymen.

2. Pronounced differences existed between young and old in many areas. The concept of the "generation gap" was in great evidence as many of the various issues and role concepts were examined, with marked differences occurring frequently between the two age groups. It was highly important, consequently, to promote dialogue and discussion among the age groups through continuing education programs.

3. Many areas of expressed viewpoints among the denominational groups were similar, although there were some areas where marked differences in opinions existed. These divergent views occurred generally along lines of doctrine, for example, where denominational differences existed. For the most part, however, the similarities pointed out that many training activities could be held on an interdenominational basis.

4. Wide variations in role concepts existed among the clergymen, and these variations were not necessarily consistent with the dependent variables of age and denomination. In some ways, this conclusion is surprising in the sense that one might expect more uniformity of role concept, particularly in the Catholic Church, for example, where authority structure and training patterns have been quite rigid in the past. In other ways, this conclusion is not surprising since these clergymen are well-educated, thinking individuals. As such, a wide range of individual differences can be expected.

5. Wide differences of opinion existed on many issues, and these were not necessarily a function of age and denomination. On important social issues, wide variation was found in a number of instances, often with sizeable proportions of clergymen on both sides of issues. Liberal and conservative elements were readily observable. The range of difference on many social issues was as wide in some instances as that prevalent among the larger society. It did not seem to be appropriate somehow for those who were supposed to lead the people of God and provide the basis for enlightened change to be so divided and fragmented in their opinions.

6. The more practical areas, like administration, public relations, communication skills, etc., seemed to be of more interest to the older generation of clergymen than it was to the younger generation. Among the Catholics, particularly, the younger ones were in the position of assistant pastors. It was quite possible that since they have not had to assume many of the responsibilities of administration they would not be aware of needs in this area.

7. Many of the areas of differences among the denominational groups could possibly be attributed to a lack of understanding of one another. All groups were in the same business, tending to God's flock on earth, but apparently they were not always on the same track. Ecumenism, for example, has been accepted on a superficial level, but in its essence the surface has only been

scratched. This presents a real challenge for continuing education programs.

8. Some type of continuing education courses should be obligatory for all clergymen, otherwise they become leaders unable to lead; e.g. how else can problems such as racial prejudice be eliminated. This would require a concerted effort among all of the denominations, and this does seem to be an appropriate departure point for cooperation among the religious groups in order to prevent as much as possible obsolescence among clergymen.

Recommendations

Goals and Objectives for a Department of Continuing Religious Education

General Objective:

To provide religious groups with effective, professional, capable leaders who are ministers of the Word, by assisting these men after ordination through organized programs of learning to think theologically and act responsibly in their ministry in a rapidly changing world.

1. To develop the education of ministry beyond formal schooling through:
 - a. knowledge of and ability to use methods of evaluating one's effectiveness, including accountability to institutional supervisors.
 - b. theological understanding of the mission of religion.
 - c. knowledge of the social sciences to guide the dynamics of community life.
 - d. correlation of seminary and post-seminary training,
 - 1) to develop skills in management.
 - 2) to enrich the ministry through the sciences of communications and public relations.
 - 3) to offer opportunities to attend preaching institutes.
 - 4) to plan liturgical workshops re
 - a) baptism.
 - b) confirmation.
 - c) funeral rites.
 - d) penitential ceremonies.
 - e) marriage.
 - f) mass and worship service.
 - e. to assist in the organization of:
 - 1) houses of prayer.
 - 2) pentecostal movement.
 - f. to guide, counsel and assist with the improvement of pastoral care.

- g. to help in the understanding and use of the principle of dialogue, developing a sense of partnership between clergy and laity.
2. To complete the education for the ministry in courses that could not have been provided or were not provided through:
- a. the offering of opportunities to strengthen a clergyman's identity and assist his effectiveness as a man of faith, better able to communicate a living faith to the world.
 - b. the offering of continuing education opportunities for the wife and other cooperators.
 - c. the offering of opportunities suited to career development patterns of the clergyman; viz. specialized training offered at the proper stage of need.
- 1) To offer courses to new pastors in:
 - a) Bookkeeping
 - b) Taxes
 - c) Accounting
 - 2) To offer yearly refresher courses in:
 - a) Bookkeeping
 - b) Taxes
 - c) Accounting

- 3) To offer courses in:
 - a) Counseling
 - b) Psychology
 - c) Guidance
 - 4) To help the ministers develop skills of:
 - a) Relationship
 - b) Communication
 - c) Leadership
 - 5) To offer ministers courses in guidance of:
 - a) Young people and their problems; rock culture, drugs, authority
 - b) Married people
 - c) Retired and older people
 - 6) Study of problems of:
 - a) Justice
 - b) Population
 - c) Foreign aid and commerce
 - d) Responsibilities of citizens in the community
3. To begin the education of the clergyman on new problems, changed situations and unique circumstances, through:
- a. the development and strengthening of special skills according to the special calling of the clergyman and his peculiar resources and talents.

- b. assistance toward better knowledge of the community in:
 - 1) analyzing urban problems.
 - 2) planning action programs for human problems in the city.
 - 3) identifying and using human and natural resources to meet human needs.
 - 4) working effectively with diverse agencies.
 - 5) coordinating with professional institutions in effecting urban change.
- c. support in the effective use of conflict for introduction of change by:
 - 1) training on facing responsibility in housing, education, city planning and legislation.
 - 2) training clergymen for urban ministry and specialized apostolates, i.e. Blacks, Latin-Americans, Acadians, etc.
- d. access to data and theoretical perspectives to better understand the changing world in which the clergyman works, for example:
 - 1) understanding what zero population means.
 - 2) understanding the new concepts and meaning of peace and war.
 - 3) understanding the foreign aid concept.
 - 4) understanding the problems of development and employment.
 - 5) realizing that Christians can live under socialistic and capitalistic regimes.

- e. knowledge and experience in using psychological and social processes to minister to persons facing issues within definite structures through:
 - 1) studying the problem of abortion.
 - 2) studying geriatrics.
- 4. To recreate motivation, concepts and patterns that might have been faultily learned or outmoded by changing circumstances, through:
 - a. correction of weaknesses where noticed in ministerial work.
 - 1) To tackle elimination of traditional prejudices
 - a) antisemitism
 - b) black
 - c) poor
 - d) women
 - 2) To interpret and encourage the formation of a truly ecumenical mind.
 - 3) To help prevent the fed-up feeling that can arise from a ministry that is unimaginative, insensitive, impersonal and bitter, overcoming problems of:
 - a) curia mentality and gestapo technique of superiors
 - b) paternalism on the part of some of the best superiors
 - b. methods of theological reflection, constantly reviewing principles involved.

5. To restore the minister as a person in regaining wholeness if there is need to do so through:

a. access to resources of group and individual therapy.

1) To assist the clergyman

a) opportunities for self examination of personal growth.

b) opportunities for strengthening ministerial identity.

c) professional association with other ministers as a source of support in crises, professional standards and identity formation.

2) To increase personal and professional competence

3) To provide intellectual stimulation that will encourage home study

4) To provide for sensitivity training

5) To provide for exposure to interdisciplinary team processes

6) To help the minister gain insight into himself and grow as a person

7) To examine the church's ministry and mission

8) To develop a strategy for planning change

a) e.g.: to update in an area of felt need

b) e.g.: to update in an area of current thought

1) ecology

2) peace

3) justice

- 9) To prepare ministers in their role to alert the laymen to today's changing world and the continuing mission of the church, e.g. Death of God, trial marriage and commune living.
- 10) To help ministers to understand and work within and through the structures of society.
- b) access to supportive groups and possibility for reflection at natural points of crises in the ministerial life.
 - 1) marriage and family problems
 - 2) relations with personnel boards
 - 3) coping with problems of parishioners and community groups
 - 4) alcoholism or drugs
- 6. To strengthen the minister and guide him toward personal fulfillment through:
 - a) opportunities for self-examination and personal growth, helping the minister achieve professional effectiveness.
 - b) the development of a self-image in the midst of widely diverse roles and demands of all types.
 - c) the support and encouragement of professional growth by denominational leaders and the policies they recommend.
 - d) recognition of specialized skills in assignments to any office.

- e) definite institutional policies encouraging continuing education.
- f) appointments on the basis of need for professional growth and not only of institutional need.
- g) example of bishops, administrative leaders, teachers of ministers, etc., attending programs of continuing education.
- h) organization of patterns that will seek encouragement and support for programs of continuing education on the part of congregations and communities.
- i) recommendations to belong to professional associations of ministers as a source of support in crises, to achieve professional standards and to strengthen the ministerial identity formation.
- j) planning within a completely ecumenical context.
- k) inclusion of laymen in the full training process.
- l) utilization of other professionals for training in their skill as needed.
- m) assistance with source of data on professional effectiveness with a given congregation or in any area of work.
- n) helping with technicians on shared experience in ministry.

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APPENDIX

INTERVIEW SCHEDULE

1. Name _____
2. Address _____
3. Date of birth _____ City _____ Country _____
4. Undergraduate College or University Education
 - a. Name of institution _____ Degree _____
 - b. Area of concentration _____
 - c. Did you graduate _____ Degree _____ Year _____
5. Graduate and Professional Education
 - a. Name of institution _____ Degree _____
 - b. Area of concentration _____
 - c. Did you graduate _____ Degree _____ Year _____
6. Date of ordination _____
7. Presently engaged in any formal studies
 - a. Where _____
 - b. Since when _____ For how much longer _____
 - c. In what _____
8. On what pastoral assignment have you served. Satisfaction indicated from 1 to 5 (5 being optimum)
 - a. Inner city _____ Suburbia _____ Rural _____
 - b. Administration _____ What _____
 - c. School _____

d. Special ministry:

New form of apostolate or parish structure _____

Ecumenical _____

Aged _____

Sick or hospital _____

Poor _____

Youth _____

Minority groups _____

Prisons _____

Communications _____

Others _____

9. What are your present engagements

a. As a clergyman _____

b. Any others _____

10. Do you belong to any civic, social or professional organizations. Specify.

11. To what extent do you feel there is a current need for continuing education courses for clergymen?

Extensive Considerable Moderate Slight None

12. Have you ever had recourse to continuing education offerings for clergymen? Specify place and type.

13. How would you rate the present offerings for the continuing education of clergymen?

<u>Very</u>	<u>Fairly</u>	<u>Satisfactory</u>	<u>Generally</u>	<u>Worthless</u>
Effective	Effective		Ineffective	

14. To what extent to you feel that participation in continuing education programs for the clergy has facilitated adjustment in your own ministerial role?

<u>Extensively</u>	<u>Considerably</u>	<u>Moderately</u>	<u>Slightly</u>	<u>Not at all</u>
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15. To what extent would you participate in a program of continuing education for the clergy if appropriate offerings were available?

<u>Extensively</u>	<u>Considerably</u>	<u>Moderately</u>	<u>Slightly</u>	<u>Not at all</u>
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16. Concerning professional staff and resource personnel who serve in the continuing education of the clergy, how much training do they require in these areas? (Intensive - 5 to none at all - 1)

politics	_____
economics	_____
social work	_____
theology	_____
job counseling	_____
business	_____
education	_____
law	_____
medicine	_____
pastoral care	_____
liturgy	_____

17. Could you name some social injustices existing in Lafayette civil parish?

18. Have you ever attended any program for continuing education for the clergy?

regular clergy days	_____
special programs designed for	_____
a longer period of time	_____
workshops	_____
special classes	_____
lecture series	_____
summer school	_____
what else	_____

19. What are the major needs of priests and ministers in continuing education?

theological	_____
liturgical	_____
sociology and anthropology	_____
scriptural	_____
counseling and guidance	_____
community organization	_____
moral theology	_____
psychology	_____
catechetics	_____
public relations	_____
communication skills	_____
education	_____
management training	_____
preaching	_____
pastoral theology	_____
drug culture	_____
youth culture	_____
ecumenism	_____
gerontology	_____
what else	_____

20. What among these are problems you face in continuing your professional education?

_____ so far no one informs me of available offerings
 _____ I do not know of interesting programs.
 _____ lack of time
 _____ I do not see the need to go to all that trouble.
 _____ Too far or too much traveling is involved.
 _____ lack of money
 _____ I am not interested in change, quite content to see things the way they are.
 _____ We already have too many meetings to attend
 _____ What I have seen so far is far from interesting. It is just more of the same.
 _____ My own superiors do not tell me that I should spend time and money for continued education.

21. Who should pay for the programs in continuing education?

either _____ the diocese or governing body alone, if it is felt to be so important or _____ myself, at least partly

22. How many hours a week do you devote regularly to your own continuing education? _____

23. Would you favor time off for studies? _____

Any provision already exists? _____

24. Besides degrees in divinity or theology, have you earned any others?

before ordination? _____ in what? _____ where from? _____
in what year? _____

after ordination? _____ in what? _____ where from? _____
in what year? _____

25. On the issue of birth control, has your attitude changed in the last few years? _____ Around what year? _____ And under whose influence principally? _____

26. On the issue of race, has your attitude changed in the last few years? _____ Around what year? _____ And under whose influence principally? _____

27. On the issue of war, has your attitude changed in the last few years? _____ Around what year? _____ And under whose influence principally? _____

28. Do you object to priests or ministers being actively engaged in politics? _____

29. Do you personally object to a temporary ministry of priests or ministers? _____

30. Vocations are presently scarce

Do you actively work in recruiting priests or ministers? _____
Do you personally object to the enlistment of priests or ministers who left the ministry generally speaking? _____
Definitely not in the area of their competency? _____

31. Catholic priests only.

- A. Would you object to women being ordained priests? _____
- B. Do you object to priests being permitted to marry and remain active? _____
- C. Has your attitude toward Catholic schools changed in the last few years? Why? _____
What do you advocate? _____
- D. Has your attitude and teaching about confession changed in the last few years? _____
- E. Do you ever say mass privately? _____
- F. Do you insist upon wearing your roman collar at all times? _____
- G. Do you insist upon women wearing something on their head in church? _____
- H. Do you personally feel we should insist upon children going to confession before making their first communion? _____
- I. Should the parishioners have a voice in the selection of their pastor? _____
- J. Should priests and people have a say-so in the selection of their bishop? _____
- K. Should the appointment of pastors and bishop be for a limited period of time? _____
If so, how many years for pastors? _____
how many years for the bishop? _____

32. In our present secular society, the role of the minister or the role of the priest is being widely discussed. How do you feel your own ministry should be rated? (5 to 1)

- _____ as men of prayer
- _____ working to make the liturgy and services more meaningful to people
- _____ in keeping up with the latest developments in scripture and theology
- _____ in instructing converts or in recruiting them
- _____ in fund raising
- _____ in the administration of buildings, funds and personnel
- _____ in active involvement in a fully ecumenical ministry
- _____ in personally teaching religion in CCD or Sunday School, yourself
- _____ in working with community organizations
- _____ in being personally involved and actively working in the peace movement
- _____ in being personally involved with organizations and groups working for racial justice
- _____ in actively recruiting vocations, challenging candidates to accept the call
- _____ in developing a sense of community spirit among members of the congregation
- _____ feeling the need to acquire professional competence in one or more secular areas
- _____ in creatively disturbing complacent middle-class Christians
- _____ in training of competent lay leadership
- _____ insisting upon becoming financially self-supporting
- _____ being always "on call" for parishioners or members of the congregation
- _____ devoted to visiting the sick and the old people
- _____ being a social-worker or a teacher is as priestly as offering mass or preaching
- _____ in providing recreational facilities and leadership for the young and the deprived
- _____ in being actively involved with people who are poor
- _____ participating in significant social action demonstrations or rallies
- _____ in leading small group discussions of spiritual concerns
- _____ in supporting the causes of minority groups actively
- _____ in very seriously preparing all sermons
- _____ in being actively concerned with mentally ill or retarded people
- _____ in working for better political leadership
- _____ convinced of the importance of personal meditation, prayer, e.g. for census
- _____ convinced of the needs of personally visiting people

33. Do you approve _____ or disapprove of busing school children? _____
34. Do you admire in any way at all Dr. Martin Luther King? _____
35. Do you admire in any way at all the Berrigan brothers? _____
36. Do you admire in any way at all Father Groppi? _____
37. Do you admire in any way at all Cesar Chavez? _____
38. Do you regularly read: The Daily Advertiser? _____
 The Times-Picayune? _____
 The Morning Star? _____
 The Morning Advocate? _____
 Any other newspaper? _____
39. Could you name the two most important magazines you subscribe to? _____
40. What recent theologian has influenced you the most?

41. Right now, who would you name as the American churchman of the year? _____
42. And now, how do you react for yourself if someone makes available for clergymen:
 _____ study days held several times a year?
 _____ special workshops lasting from 3 to 10 days?
 _____ conference and lecture programs?
 _____ organized programs, broad and diverse in scope at special centers?
 _____ leaves and sabbaticals for individual studies?
43. Would you join something like The Academy of Parish Clergy?
 (50 hours - usually two weeks - of supervised study a year)

VITA

Charles B. Fortier was born on January 2, 1919, in St. Isidore, Dorchester, Quebec, Canada.

He was graduated from the local commercial school in 1933. He then enrolled at the College of Levis where he completed his high school and college work and he received his Bachelor of Arts in 1941 from Laval University, Quebec City. He then enrolled at the University of Ottawa in 1941, earning the degree of Bachelor of Sacred Theology (S.T.B.) in 1943. He completed his studies at Notre Dame Seminary, being ordained a priest on March 17, 1945 for the Diocese of Lafayette, La.

While assistant pastor at St. Genevieve in Lafayette from 1945 to 1949 and later as pastor in Coteau, La. (1949-1954), he worked toward the degree of Bachelor of Science in Vocational Agriculture, earning it from the University of Southwestern Louisiana in 1954. He then enrolled at Louisiana State University in Baton Rouge where he received the degree of Master of Education in 1955, while he was pastor of St. Genevieve, Lafayette (1954-1965).

From 1965 until 1971 he worked with the Interamerican Cooperative Center. From 1967 until 1971 he was director of International Programs at the Academy of Food Marketing, Philadelphia and initiated and directed the Institutes of

Marketing with Rafael Landivar University in Guatemala City (1967-1970) and in Jamshedpur, Bihar, India with the Xavier Labour Institute (1970).

From May 1971 until October 1972 he was pastor in Duson, La., and he established the Center for Advanced Pastoral Studies for the Deep South of which he is presently the director and also established a department of continuing education at Notre Dame Seminary in New Orleans where he has been a member of the faculty since April, 1971.

EXAMINATION AND THESIS REPORT

Candidate: Charles Benedict Fortier

Major Field: Extension Education

Title of Thesis: A Study of Continuing Education Needs of Clergymen in Lafayette Parish, Louisiana, 1972

Approved:

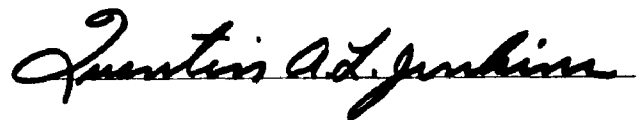
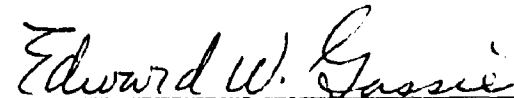
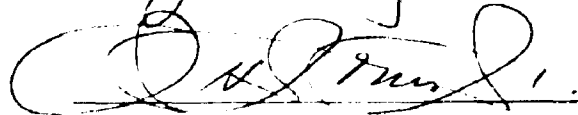
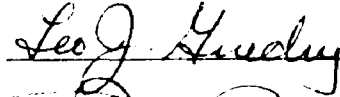


Major Professor and Chairman



Dean of the Graduate School

EXAMINING COMMITTEE:



Date of Examination:

December 5, 1972